Ernth Gears no Mask, Jows at no Human Shripte, Seeks neither Place nor Spplanse: She only Joks a Hearing.

VOL. XXVII.

JOHN C. BUNDY PURILIBIES.

CHICAGO, FEBRUARY 7, 1880.

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THE AGE OF REASON.

An Appeal to Those Who Live in It to Do Justico to the Memory of

THOMAS PAINE.

An Able Review of His Career and an Eloquent Tribute to Ula Worth by Col. Robt. Ingersoll, at Central Music Ifall, Jan. 20th, 1880.

Amid great applause Col. Ingersoll arose and sald:

LADIES AND GENTLEMEN: It so happened that the first speech—the very first public speech I ever made—I took occasion to defend the memory of Thomas Paine. [Ap-

did it because I had read a little something of the history of my country. I did it because I felt indebted to him for the liberty I then enjoyed-[Applause]-and what-ever religion may be true, ingratitude is the blackest of crime. [Applause.]
And whether there is any God or not, in

every star that shines, gratitude is a virtue. The man who will tell

TRUTH ABOUT THE DEAD

is a good man, and for one, about this man, Pintend to tell just as near the truth as I

Most history consists in giving the details of things that never happened-[raughter] -most biography is usually the he coming from the mouth of flattery, or the slander coming from the lips of mailce, and whoever attacks the religion of a country will-in his turn, be attacked. Whoever attacks a superstition will find that superstition defended by all the meanness of ingenuity. [Applause.] Whoever attacks a superstition will find that there is still one weapon left in the arsenal of Jehovah-slander. [Applause.]

I was reading on yesterday a poem called the "Light of Asia," and I read in that how a Boodh seeing a tigress perishing of thirst, with her mouth upon the dry stone of a stream, with her two cubs sucking at her dry and empty dugs, this Boodh took pity upon this wild and famishing beast, and, throwing from himself the yellow robe of his order, and stepping naked before this tigress, said: "Here is meat for you and for your cubs." In one moment the crooked daggers of her claws ran riot in his flesh, and in another he was devoured. Such, during nearly all the history of this world has been the history of every man who has stood in front of superstition.

Thomas l'aine, as has been so eloquently said by the gentleman who introduced me,

A FRIEND OF MAN.

and whoever is a friend of man is also a friend of God—if there is one. [Laughter.] But God has had many friends who were the enemies of their fellow-men. [A voice, "That's so!"] There is but one test by which to measure any man who has lived. Did he leave this world better than he found it? Did he leave in this world more liberty? Did he leave in this world more goodness, more humanity, than when he was born? That is the test. And whatever may have been the faults of Thomas Paine, no American who appreciates liberty, no American who believes in true democracy, and in pure republicanism, should ever breaths one word against his name. [Applause.] Every American, with the divine mantle of charity, should cover all his faults, and with a never-tiring tongue should recount his virtues. He was a common man. He did not belong to the aristocracy. Upon the head of his father God had never poured the divine petroleum of authority. [Great laughter and prolonged applause.] He had not the misfortune to belong to the upper class-es. [Renewed laughter.] He had the for-tune to be born among the poor and to feel against his great heart the throb of the toiling and nuffering masses. [Applause.] Nelther was it his misfortune to have been educated at Oxford., [Laughter.] What little sense he had was not squeezed out at Westminster. He got his education from books. He got his education from contact with his fellow-men, and he thought; and a man is worth just what nature impresses upon him. A man standing by the sea, or in a forest, or looking at a flower, or hearing a poem, or looking into the eyes of the woman he loves, receives all that he is capable of receiving--[Applause] -- and If he is a great man the impression is great, and he uses it for the purpose of benediting his fellow-

Thomas Paine was not rich; he was poor, and his father before him was poor, and he was raised a sail-maker, a very lowly profession, and yet that man became

ONE OF THE MAIN-STAYS OF LIBERTY in this world. [Applause] At one time he was an excise man, like Burns. Burns was once-speak it softly-agauger-[Laughter]
-and yet he wrote poems that will wet the cheek of humanity with tears as long as this world travels in its orb around the sun.

(The lecturer here put on his speciacles with the remark, "We have all got to come to it sometimes-[great laughter]-but I want to grow freer as I grow old.";

Poverty was his brother, necessity his master. He had more brains than books; more courage than politeness; more strength than polish. He had no veneration for old mistakes, no admiration for ancient lies He loved the truth for truth's sake and for man's sake. He saw oppression on every hand, injustice everywhere, hypocrisy at the altar, vensity on the bench, tyranny on the throne, and with a splendid courage he espoused the cause of the weak against the strong, of the enslaved man against the titled few. [Applause.]
In England he was nothing. He belonged

to the lower classes-that is, the usual people. [Laughter.] England depended for her prosperity upon her mechanics and her thinkers, her sailors and her workers, and they are the only men in Europe who are not gentlemen. The only obstacles in the way of progress in Europe were the nobility and the priests, and they are the only gen-

tlemen. [Laughter.] This, and his native genius, constituted his entire capital, and needed no more. He found the colonies clamoring for justice; whining about their grievances; upon their knees at the foot of the throne, imploring that mixture of idiocy and insanity. George III .- [Laughter] - by the grace of God, for

a restoration of their ancient privileges. [Laughter.] They were not endeavoring to become free men, but were trying to soften the heart of their master. They were perfectly willing to make brick if Pharoah would furnish the straw. The colonists wished for, hoped for, and prayed for reconciliation. They did not dream of independ-

Paine gave to the world his "Common Sense." It was the first argument for separation; the first assault upon the British form of government; the first blow for a republic-[Applause] and it aroused our fathers like a trumpet's blast. He was the first to perceive the destiny of the new world. No other pamphlet ever accomplished such wonderful results. It was tilled with arguments, reason, persuasion, and unanswerable logic. It opened a new world. It filled the present with hope and the future with honor. Everywhere the people responded, and in a few months the contineutal congress declared the colonies free and independent states. [Applause.]

A NEW NATION WAS BORN.

It is simple fastice to say that Paine did more to cause the Declaration of Independence than any other man. Neither should it be forgotten that his attacks upon Great Britain were also attacks upon monarchy, and while he convinced the people that the colonies ought to separate from the mother country, he also proved to them that a free government is the best that can be instituted among men.

In my judgment, Thomas Paine was

THE BEST POLITICAL WHITER THAT EVER LIVED.

"What he wrote was pure nature, and his soul and his pen ever went together." Ceremony, pageautry, and all the paraphernalia of power, had no effect upon him. He examined into the why and wherefore of things. He was perfectly radical in his mode of thought. Nothing short of the bed-rock satisfied him. His enthusiasm for what he believed to be right knew no bounds. During all the dark scenes of the revolution, never for a moment did he despair. Year after year his brave words were ringing through the land, and by the bivouac fires the weary soldiers read the inspir-ing words of "Common Sense," filled with ideas sharper than their swords, and consecrated themselves anew to the cause of

Paine was not content with having arous ed the spirit of independence, but he gave every energy of his soul to keep that spirit alive. He was with the army. He shared Its defeats, its dangers, and its glory. When the situation became desperate, when gloom settled upon all, he gave them the "Crisis." It was a cloud by day and a piller of life by, night, leading the way to freedom, honor and glory. He shouted to them, "These are the times that try men's souls." The summer soldier, and the sunshine patriot, will. in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman.

To those who wished to put the war off | Thomas l'aine, but to human nature itself

to some future day, with a lofty and touching spirit of self-sacrifice he said: "Every generous parent should say, 'If there must be war, let it be in my day, that my child may have peace." To the cry that Amer-icans were rebels, he replied: "He that re-bels against reason is a real rebel; but he that in defense of reason rebels against byranny, has a better title to Defender of the

Faith' than George III." [Applause.] Some said it was to the interest of the columies to be free. Pains answered this by saying: "To know whether it be the in-terest of the continent to be independent, we need ask only this simple, easy question: Is it the interest of a man to be a boy all his life?" He found many who would listen to nothing, and to them he said: "That to argue with a man who has renounced his reason, is like giving medicine to the dead." Laughter. This sentiment ought to adorn the walls of every orthodox church. [Laugh-

There is a world of political wisdom in this: "England lost her liberty in a long chain of right reasoning from wrong prinniples;" and there is real discrimination in saying: "The Greeks and Romans were strongly possessed of the spirit of liberty, but not the principles, for at the time that they were determined not to be staves themselves, they employed their power to enslave the rest of mankind."

In his letter to the British people, in which he tried to convince them that war was not to their interest, occurs the following passage brimful of common sense:-War never can be the interest of a trading nation any more than quarreling can be prolitable to a man in business. But to make war with those who trade with us is like setting a bull-dog upon a customer at the shop door." [Laughter.] The writings or Paine fairly glitter with

simple, compact, logical statements, that carry conviction to the dullest and most prejudiced. He had the happlest possible way of putting the case, in asking questions in such a way that they answer themselves, and in stating his premises so clearly that the deduction could not be avoided.

Day and night he labored for America. Month after month, year after year, he gave himself to the great cause, until there was "a government of the people and for the people," and until the banner of the stars floated over a continent redeemed and consecrated to the happiness of mankind.

At the close of the Revolution no one stood higher in America than Thomas Paine. The best, the wisest, the most patriotic were his friends and admirers; and had he been thinking only of his own good he might have rested from his toils and spent the remainder of his life in comfort and in ease. He could have been what the world in pleased to call "respectable." He could have died surrounded by clergymen, warriors, and statesmen, and at his death there would have been an imposing funeral. miles of carriages, civic societies, salvos of artillery, a nation in mourning, and, above all, a splendid monument covered with lies. [Laughter and applause.]

He chose rather to benefit mankind. At that time the seeds sown by the great infidels were beginning to bear fruit in France.

The eighteenth century was crowning its gray hairs with the wreath of progress. On every hand science was learing testimony against the church Voltaire had filled Europe with light; D'Holbach was giving to the elits of Paris the principles, contained in his "system of Nature." The encyclops lists had attacked superstition with information for the master. The foundation of things began to be examined. A few had the courage to kep their shoes on and let the bush burn. Miracles began to get scarce. [Laughter.] Everywhere the people began to inquire. America had set an example to the world. The word liberty was in the mouths of men, and they be-gan to wipe the dust from their superstitions knees.

The dawn of a new day had appeared. Thomas Paine went to France. Into the ew movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend of the human race

and as a champion of free government. He never relinquished his intention of pointing out to his countrymen the defects, abaurdities, and abuses of the English government. For this purpose he composed and published his greatest political work,

"THE RIGHTS OF MAN."

This work should be read by every man and woman. It is concise, accurate, ratioual, convincing, and unanswerable. It shows great thought, an intimate knowledge of the various forms of government, deep insight into the very springs of human action, and a courage that compels respect and admiration. The most dimoult political problems are solved in a few sentences. The venerable arguments in favor of wrong are refuted with a question -answered with a word. For forcible illustration, apt comparison, accuracy and clearness of statement, and absolute thoroughness, it has never been excelled.

The fears of the administration were aroused, and Paine was ;

PROSECUTED FOR LIBE!

and found guilty; and yet there is no sentiment in the entire work that will not challenge the admiration of every civilized man. It is a magazine of political wisdom, at arsenal of ideas, and an honor not only to

It could have been written only by the man who had the generosity, the exalted patriotism, the goodness to say: "The world is my country, and to do good my religion." Applause I There is in all the atterances of the world There is in all the atterances of the world. There

no grander, no sublimer sentiment. There is no creed that can be compared with it for a moment. It should be wrought in gold, adorned with jewets, and impressed upon every human heart: "The world is my country, and to do good my religion."

In 1792 Paine was elected by the department of Calais as their representative

IN THE NATIONAL ASSENDER. So great was life popularity in France that he was selected about the same time by the people of no less than four departments.

Upon taking his place in the assembly be was appointed as one of a committee to draft a constitution for France. Had the French people taken the advice of Thomas Palue, there would have been no "reign of The streets of Paris would not have been filled with blood in that reign of terror. There were killed in the city of Paris not less, I think, than seventeen thousand people-and on one night, in the massacre of St. Bartholomew, there was killed, by assassination, over sixty thousand souis-men, women, and children. The revolution would have been the grandest success of the world. The truth is that Paine was too conservative to suit the leaders of the French revolution. They, to a great extent, were carried away by hatred and a desire to destroy. They had suffered so long, they had berne so much, that it was imposible for them to be moderate in the

hour of victory.

Besides all this, the French people had been so robued by the government, so degraded by the church, that they were not fit material with which to construct a republic. Many of the leaders longer to extablish a benificent and just government, but the people asked for revenge.

Paine was

FILLED WITH A REAL LOVE FOR MANEIND. His philanthropy was boundless. He wished to destroy monarchy—not the monarch. He voted for the destruction of tyranny. and against the death of the tyraut. He wished to establish a government on a new busts—one that would forget the most one that would give privileges to none, and pro-

In the assembly, where all were demanding the execution of the king,-where to differ with the majority was to be suspected, and where to be suspected was almost certain death-Thomas Paine had the cour-

age, the goodness, and the justice. TO VOTE AGAINST DEATH.

To vote against the execution of the king was a vote against his own life. This was the sublimity of devotion to principle. For this he was arrested, imprisoned, and doomed to death. There is not a thelogian who has ever maligned Thomas Paine that has the courage to do this thing.

When Louis Capet was on trial for his life before the French convention. Thomas Paine had the courage to speak and vote against the sentence of death. In his speech I find the following

SPLENDID SENT: MENTS:

"My contempt and batred for monarchical governments are sufficiently well known, and my compassion for the unfurturate. friends or enemies, is equally profound. "I have voted to put Louis Capet upon tri-

world the pertidy, the corruption, and the horror of the monarchical system. "To follow the trude of a king destroys all morality, just as the trade of a jailer dead-

al because it was mecessary to prove to the

ens all sensibility. "Make a man a bing to-day and to-morrow

he will be a brigand. "Had Lauis Capet been a farmer he might have been held in esteem by his neighbors, and his wickedness results from his posi-

tion rather than from his nature. "Let the French nation purge its territory of kings without soiling itself with their impure blood.

"Let the United States be the asylum of Louis Capet, where, in spite of the overshadowing miseries and climes of a royal life, he will learn by the continual contemplation of the general prosperity that the true system of government is not that of kings, but of the people.

"I am an enemy of kings but I cannot forget that they belong to the human race. "It is always delightful to pursue that course where policy and humanity are unit.

"As France has been the first of all the nations of Europe to destroy royalty, let it be the first to abolish the penalty of death. [Applause]

"As a true republican, I consider kings as more the objects of contempt than of ven-COLDES.

Search the records of the world and you will find but few sublimer acts than that'u Thomas Paine voting against the kings death. He, the hater of despoting, the abhorrer of monarchy, the champion of the rights of man, the republican, accepting death to save the life of a deposed tyrant-of a throneless king! This was the last grand act of his political life—the sublime conclusion of his political career.

All his life he had been the disinterested friend of man. He had labored not for money, nor for fame, but far the general good. He had aspired to no office. He had no recognition of his services, but had ever been content to labor as a common soldier in the army of progress, confining his efforts to no country, looking upon the world as his field of action. Filled with a genuine love for the right, he found himself imprisoned by the very people he had striven to save.

Had his enemies succeeded in bringing him to the block, he would have escaped the calumpies and the hatred of the christian world. And let me tell you how near they came getting him to the block. He was in prison; there was a door to his cell-it had two doors, a door that opened in and an iron door that opened out. I was a dark passage, and whenever they concluded to cut a man's head off the next day no agent went along and made a chalk-mark upon the door where the poor prisoner was bound. Mr. Barlow, the American minister, happened to be with him and the outer door was shut, that is, open against the wall, and the inner door was shut, and when the man came along whose business it was to mark the door for death he marked this door where Thomas faine was, but he marked the door that was against the wall, so when it was shut the mark was inside,

THE MESSENGER OF DEATH PASSED BY on the next day. If that had happened in favor of some Methodist preacher they would have clearly seen not simply the hand of God, but both hands [Laughter.] In thin country, at least, he would have ranked with the proudest names. On the anni-versary of the declaration dils name would have been upon the lips of all orators, and his memory in the hearts of all the people.

Thomas Paine had not huished his career. He had spent his life thus far in destroying the power of kings, and now he turned his attention to the priests. [Laughter] He knew that every abuse had been umbalmed in Scripture—that every outrage was in partnership with some nois text. He knew that the throne skulked behind the altar, and both behind a pretended revelation from that. By this time he had found that it was of little use to free the body and leave the mind in chains. He had explored the foundations of despotism, and ned found them infinitely rotten. He had dug under the throne, and it occurred to him that he

TAKE A LOOK BEHIND THE ALTAIL [Laughter.]

The result of this investigation was given to the world in the "Age of Reason." From the moment of its publication he became infamous. He was calumniated beyond measure. To stander him was to secure the thanks of the church. All his services were instantly forgotten, disparaged, or denied. He was shunned as though he had been a pestilence. Most of his old friends forsook him. He was regarded as a moral plague, and at the bare mention of his name the bloody hands of the church were raised in horror. He was denounced as the most despicable of men.

Not content with following him to his grave, they pursued him after death with redoubled fury, and recounted with infinite gusto and satisfaction the supposed horrors of his death-bed; gloried in the fact that he was forforn and friendless, and gloated like fiends over what they supposed to be the againsing remorae of his lonely death.

It is wonderful that all his services were thus forgotten. It is amazing that one kind word did not fall from some pulpit; that some one did not accord to him at least -honesty. Strange that in the general de-nunciation some one did not remember his labor for liberty, his devotion to principle, his zeal for the rights of his fellowmen. Ho had, by brave and spleodid efforts, associated his name with the cause of progress. He had made it impossible to write the history of political freedom with his name left out. He was one of the creators of light; one of the heralds of the dawn. He hated tyranny in the name of kings, and in the name of God, with every drop of his noble blood. He believed in liberty and justice, and in the ascred doctrine of human equality. Under these divine banners he fought the battle of his life. In both worlds he offered his blood for the good of man. In the wilderness of America, in the French assembly, in the sombre cell waiting for death he was the same unfinching, unwavering friend of his race; the same undaunted champles of universal freedom. And for this he has been hated; for this

THE CHURCH HAS TIPLATED EVEN HIS GRAVE. This is enough to make one believe that

nothing is more natural than for men to to devour their benefactors. The people in all ages have crucified and giorified. Whoever lifts his voice against abuse, whoever arraigns the past at the bar of the present. whoever asks the king to show his commission, or questions the authority of the priest, will be denounced as the enemy of man and God. In all ages reason has been -[[Aughter] -regarded as the enemy of religion. Nothing has been considered so pleasing to the Deity as a total denial of the authority of your own mind. Self-reliance has been thought deadly sin; and the idea of living and dying without the aid and consolution of superstition has always horrafied the church. [Laughter.] By some unaccountable infatuation, being has been and still is considered of immense importance. All religious have been based upon the idea that God will forever reward the true believer, and eternally damp the man Continued on Bights Page.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.

AN EVANGELIST OF THE NEW FAITH. The continuation of my narrative wil now, for a while, be given in extracts from letters written at the time, as being the most convenient and correct method of presenting events, and if these events should fall to exhibit any especial novelty to Spir-itualists of to-day, it may not be uninteresting to them to know how honest and investigating minds were affected by the striking novelties attending the early progress of our fuith.

Under date of P-. Vt., Feb. 6th, 1853 I thus wrote: "The effect upon this gener ally quiet community, is somewhat strik There are many believers here now, and many more engaged in active investigation. A large public circle has been formed which meets often. . . Of course, a due share of opposition is not wanting here, as elsewhere. This, I am sorry to say. comes mainly from the ministers, and their more bigoted adherents. The conduct of these reminds one vividly of the state of things in a distant country about 1800 years ago, as among these there appears to be no small consternation in view of the fact that they who have turned the tables upside down, have come hither also. And they also are constrained to say that, 'verily notable wonders have been performed;' but they are quite sure that Reelzebub the prince of devils,' is at the bottom of the whole bustness; or at least, they do not seem to know what else to say,

"But by far the most interesting part of my experience here, has come from the acquaintance I have formed with Austin E. Simmons, of Woodatock. He is a young farmer of excellent character, with simply the common school education of New En gland. He is naturally diffident, and without promise as a public speaker. Previously to his being developed as a medium, he had had the smallest possible experience in this respect; and yet, for some months past, he has been accustomed to stand before large audiences on an average from four to six hours daily, as a medium for speaking in a trance. The discourses that thus come through him, are exceedingly various, both in matter and manner. Often, as is perfectly apparent, several spirits speak through him during one trance, his meetings being generally from one and a buil to three hours in length. The spirit control over him seems to be almost perfect, and hence the wonder-ful results. I have just made an arrange ment to have him go with me to Massachu setts for a few weeks of spirit-preaching."

DOING THE WORK OF AN EVANGELIST.

Accordingly not long after we commenced our journey down the valley of the Con-necticut, on our preaching tour, with results as described in the following extracts from letters written soon after the close of our interesting trip:

"Friend Simmons and myself left our quiet homes in Vermont, on Tuesday the ith inst., to go forth as co-workers with invisible friends, for the purpose of proclaim ing the truth and love of the Heavenly Spheres. It was with some reluctance and solf-sacrifice, especially on his part, that the step was taken. Our invisible helpers, however, were so urgent in their requests, and so kindly did they strive to remove our doubts, and to encourage us 'in the somewhat singular and doubtful experiment that we could not long hold out in our reluctance and indecision; and so we went boldly forth to our work

To give the details of this trip would cocupy too much space, and at the risk of overtaxing the time and patience of the reader. I shall therefore pass these by and give only some general descriptions of what took place with us, still in extracts from letters:

"The discourses given in public were exclusively of a religious and reformatory character. An intense dissatisfaction with the condition of the moral and theological world was the leading charactistic of them all. It would seem that to the more advanced inhabitanta of the Spirit-world, the Christian religion appears to have become degenerated in our own day, even as was the Jewish religion in the time of Christ; and as with him, so with these ministering spirits-they come "not to destroy, but to fulfill"-or, at least it is but to destroy the gods of men that they come, whilst the true God and all his genuine revelations are treated with respect and reverence.

"A great variety of style was prominently observable in these discourses; and this, although the medium himself is naturally endowed with but small powers of imitation. And this is indeed one of special wonders of his condition. When he stands up as a medium for spirit-teaching almost every variety of style is represented through him. In more than one instance have I recognized the genuine Irish accept, attended by some of the most prominent peculiarities of Irish oratory; also at times the deep tones and touching pathos of Indian speech have been given forth through our medium. In one instance of the latter hind, the characteristics were of so marked a description as to indicate with a certainty almost the pres-ence of a representative of the American Red Men. And the 'talk' which thus came to us was exceedingly appropriate and beau-tiful although the substitutions of the sutiful, although the spirit pervading it, was no longer the spirit of violence and bloodshed, but of peace and love.

"Sometimes, but not always, the name of the spirit speaker would be given us; and on several occasions the individual had been previously recognized by persons accustomed to hear the same voice whilst its owner was still in the bodily form. An old Calvinistic minister—the first of the place where the incident occurred-a venerated christian preacher and pastor recently deceased; and a well known member of congress who had passed on during the year, were all recognized by members of our audiences. In one of these instances-wishing to know how far the same impression prevailed among the hearers—it was requested that all who had recognized the presence and manner of a particular public speaker, now of the Spirit-Home, should manifest it by rising, when some twenty-five or thirty arose in different parts of the house.

Our audiences were generally respectful and attentive, though in one or two instances slight symptoms of rowdylam were manifested, though there was not enough of this to seriously interfere with the con-dition and success of the speaker."

OUR PRIVATE SEANCES.

*But that which interested me most was what took place in our private rooms with no one but ourselves and invisible friends present. Here our intercourse with the Spirit-world was most delightfully real, When thus by ourselves, a kind, loving and social disposition was constantly manifested by our spirit friends. Sometimes our communication would be by writing

put into his usual trance-condition; and in this way some perfect gems of spirit thought have come to me. I regret exceedingly that I have not been able to retain these with sufficient vividness to enable me to impart them to others. On one occasion of this kind, a circle of spirit sisters, under the guidance of a dear friend of my own. came near, and with the delicacy and loveliness of angelic life, spoke to me of the pecultar condition and mission of their sex as it is in the apheres, and as it should be on the earth. On another, a loving spirit came and discoursed of the imperfect and low condition of the marriage rotation, as it prevails in the earth-life; whilst the exceeding beauty and purity of this relation as it is found in the spirit life, was unfolded in its wonderful leveliness. On these, as on the occasions of public speaking, it devolved upon me as best I could, to give my friend a brief sketch of what had been said through him; for it is his misfortune not to be able to remember for himself. Indeed during the speaking, his condition seems to be one of absolute unconsciousness, and his return to the normal condition is like the awakening from a dreamless sleep."

INCIDENTS.

At nearly all of the places where our meetings were held, I myself had been more or less known as a public speaker in the alpit; and at two of the places I had for a limited time occupied the position of a regular preacher and pastor. Of course the people at these places were not a little astonished when I thus made my appearance among them with a young farmer from Vermont to speak from the spirits instead of speaking myself.

It was my custom, however, to go on to the platform with the medium and to introduce him with a few explanatory re-marks. I did this at Greenfield at the first two or three meetings we held there. But on one occasion as we were about leaving our private room for the town Hall where we held our meeting, the medium was sud-denly controlled, and some one of his spirit guides addressed me saying that it had come to knowledge of the controlling band, that many of the people were inclined to the opinion that much of the mental power of our speaking came from me by virtue of some kind of meameric connection between my mind and that of the medium. The request was therefore made that I should not go to the meeting of that evening that a demonstration might be given that my presence was not at all necessary to the success of the speaking. So I remained away, the result being that the public effort was fully equal to any that had previously been made.

I will mention one other interesting and characteristic incident which occurred at Worcester. Here was the home and ministerial field of Rev. Dr. II., a long estab-lished and influential preacher of the liberal Christian faith. He was a kind, personal friend of my own, and had manifested a liberal spirit toward me since my wanderings into, the new hereay of modern Spiritunliam. I therefore called upon him with my young friend, as a matter of friendly courtesy, not expecting any especial mediumlatic demonstrations to be given. But while conversing together in the minister's study, our medium was suddenly entranced, and a very able and close fitting addressapparently from some departed brother minister—was given, in which Dr. II's own recent thoughts were reproduced and reexamined in a manner so clear and striking that in a subsequent conversation with me he expressed the opinion that the medium must in some way-have fallen in with a recently published sermon of his, and thus become able, consciously or otherwise, successfully to reproduce his thoughts. The truth of the case however, was that even the existence of such a man as Dr. H. was unknown to the medium previous to the time I had proposed that this call should be made.

To be Capitaged.

From Presbyterianism to Spiritualism.

BY W. CHURCH.

To the Editor of the Religio-Philosophical Journal: I discover that personal spiritual experiences seem to be in order in your paper, furnishing good reading matter. Religious experiences, as I remember them, among orthodox christians, were not without interest. To hear a brother rise and tell what he saw, or thought he saw, as one corner of heaven was rolled up, that he might see some of the things therelo contained, seemed a little fanciful then, but with the light which Spiritualism throws upon such affairs, quite understandable now.

My experience has not been very remarkable, as I am without spirtual gifts; yet there have been points of interest. At about twenty-four years of age, I joined the old school Presbyterians. To the deacons assembled to examine candidates, I had nothing strange to state in-way of evidence. I desired to lead a religious life, and thought I could best do it in company with those trying to do the same thing. There were three deacons—two of small intellects, and one of large brain. The small souled deacons looked gloomy and uncertain about my experience, but the one of larger intellect, and it was good bly or some persons. said it was good. Bix or seven persons, were examined at the same time. One lady gave in evidence similar to my own, but the others had witnessed some special phenomena. In less than one year, all had gone back to the "beggarly elements of the world," except the lady and myself.

For some sixteen years I was a faithful attendant on church ministrations—rain or shine, I was there—the beautiful snowflakes did not chill my determination to go where religious duty called ma. But in the might of all my close attention to the means of grace; zealous as I was to lead a religious life, in spite of my efforts to believe the Scriptures plenary, and the dogmas of the church infullibly true, little by little, distrust crept like an unwelcome thief, into my mind, and eventually I found myself void of belief. I felt like "one who trends alone some banquet half deserted;" but the old-soul garments were gone, and I could not woo them back.

In this condition of theological undress, in the winter of 1855, quainess called me to Huffalo to remain about two months. The first Sunday goorning, when the church bells commenced ringing, I felt that I would like to go to meeting. The society of men without religious aspirations had no charm for me, still I did not desire to listen further to orthodox sermons. I thought Spiritualism was a delusion, but I proposed to a lady relative to go with me to the spiritual ball. She consented -it was a new thing to both of us.

To my astonishment, at the hall was being enacted a kind of pentecostal scene. Inspired persons rose in different parts of it,

with me, was unexpectedly inspired to understand what these mediums said, and could report it to me. This begun to look like business. My interest in the matter was fully alive. There were plenty of good mediums in the city, and I followed up the present could be a friend reading. investigation. I wrote to a friend, residing about one hundred and fifty miles from the city, about my new found light. The friend replied that for many years he had been grouping around among the churches, trying to find out something about the immortality of the human soul, but he had not found out anything, and If he thought he could gain additional light in Buffalo, he would come at once. I went to a medium to hear what his spirit friends would say about his coming. They wrote out a communication, inviting him to come—to be there by a certain night, and he should be sbundantly satisfied of the truth of apirit intercourse.

Ite was promptly on hand at the appointed time. During the first evening after his reaching the city, while we were convers-ing about apiritual aubjects, my friend was entranced, and saw his father, mother, brother, and other deceased friends. The symbolic teaching given him was exceed-ingly fine. After he retired for the night he had several visions given him. In the morning, he could not eat any pork, or use tobacco, both of which he had been accustonied to use, nor am I aware that he has been able to use them since. He remained with me three days-much of the time entranced, receiving and explaining his visions. Receiving proof through himself was a great surprise. He left for home, fully patialled—a wiser and happier man.

I immediately purchased the works of Senator Taimange and Judge Edmonds, and no hungry wolf ever devoured a lamb with more voracious appetite, than my mind drank up the contents of those vol umes. Mentally, orthodoxy had been stary ing me, and for this spiritual food my soul was quite ripe. For a number of years fol-fowing, my business called me to reside from four to eight weeks in the larger towns of Ohlo, New York, New Jersey, Connecticut, Rhode Island, and Massachusetts. My business gave me access to good society, and I had ample opportunity to con tinue my investigations in private families. with mediums that were above suspicion. My soul was full of questions. I criticised analyzed and compared testimony, and found that mediums in private families. whether residing one or five hundred miles apart, in their answers to questions, were in unity on all the important theological questions upon which I desired to be fully informed.

in one occasion I went to Oswego, N. Y., knowing no person in the city. My wife went with me, We took rooms at one of the best public houses. The second evening after we reached there, just after sundown ten strangers called at our rooms, coming one by one. Within forty minutes all had come in, and it soon transpired that they had come from different parts of the city without concert of action-were all mediums, and had been impressed to come and welcome us as strangers to the city. Spir-itual manifestations soon commenced, and continued until near twelve o'clock. had nover seen anything of the kind before I saw enough that night to satisfy any reas-onable person of the absolute truth of spirit communion. A Huxley or any scientist witnessing the same, would never conscientiously be able to say, that the human organism is nothing more than a musical instrument, played upon by material forces, and that the music ceases forever when the organic structure falls asunder.

For the last twenty-one years, I have taken and perused weekly from two to three spiritual journals, and I have read most of the books published on the subject. My and lend them until they would bear no more itinerating service, and then lay them by, that I might read them over again in the sunset days of life. Recently I was again reading the works of Judge Edmonds. I was deeply interested in the second volume, especially in its teachings, touching the condition of dark and unprogressed spirits in the future life. While I was reading this volume, F. O. Matthews, the popular English medium, from London, wrote me a letter of sixteen pages, giving me an account of that class of spirits, as he eaw them clairvoyantly in the apirit life. Mr. Matthews seemed somewhat at a loss to know why he should have been controlled to write me such a letter; but I readily understood that my spirit friends intended it to supplement the teachings of Bacon and Swedenborg, as given through Judge Ed-monds and Dr. Dexter. I Lighly valued the letter coming through Mr. Matthews knowing him to be a young man that represents the very soul of English honoround integrity. During the contennial year, Mr. Matthews was frequently at my house, and I found him one of the best test mediums I have ever had the pleasure of meeting. At one sitting, in an hour and thirty minutes. be gave myself and wife thirty-five tests, clearly indicating the presence of that numher of different spirit friends. A lady acquaintance of ours desired to meet Mr Matthews, incognito. She came thickly vailed to my house and no introduction was given. Mr. Matthews knew not who she was or where she came from; but in one hour and diteen minutes he gave her thirty tests, which she said were correct. A very worthy friend of mine, with whom Mr. Matthews made his home for several months during the centennial year, told me in great carnestness, that he thought Mr. Matthews to be the purest minded young man he had ever been acquainted with, and that he believed that the angels of God had kept him pure and good for some very im-

portant purpose. With all my varied opportunities of intercourse with the Spirit-world, and having been an industrious student of spiritual philosophy for over a score of years, to my mind it certainly constitutes a very natural religion, elevating, noble, grand, far-reaching, and the most rational of all religions! It matters not, though some say it is simply a science, so long as I understand all that constitutes real religion, must have its origin in cause and effect, and therefore scientific. Speculations that are fabulous and theological myths not resting on principles, of course would not come within the pale of scientific statement, as there can be no law to regulate nonentitles. But science should mean certitude of knowledge, and exactitude of statement, and apply as much in the domain of intellect and morals as in physical matters. It would be absurd to hav that God had mide law to govern materiality, but left mind and morals, amenable to no rules of action.

If there are any men and women living who know that their lives should be pure and noble, it is those acquainted with the teachings of the spiritual philosophy. Of the our communication would be by writing through Mr. B.; but oftener he would be did not understand, but the lady relative

out our own salvation; and if we leave undone here that which relates to our moral elevation, that which should be done, then in grief, regret, tears and remorse, we must do the work amid the lower schools of the future life. This now religious movement of the angel world, is strong enough in vi-tality to set aside all wild, ill-advised theories of orratic, unbalanced minds. In all new tidal waves of religious perception, coming from the realm of causes, a percentage of erratic minds float to the surface, but like floodwood in a freshot, they generally stop off among the low-land swales and

A few years since, some persons misdi-rected and infatuated, proudly in convention at Chicago, flaunted their black flag of social freedom, and would have trailed the white hanner of Spiritualism in the dustbut where are they now? The most scarlet lady leaders are hid away in the Roman Catholic church, purchasing indulgences and absolutions—commodities which they perhaps need—white the lesser lights have "stepped down and out," with no probablity of finding their way back into public confidence during their earthly pigrimage. Doubtless, at the present time there are some honest, well meaning persons, who really think that we should pursue our investigations in kindly regard for the tender sensibilities of mediums, and in a way which would leave the doors open for deception and fraud; but these persons are surely mistaken! Spiritualism has no need of any such doubtful assistance. It will avail a vendor of counterfeit money nothing to show that three fourths of the time he passes good money. He will go to prison all the same. And where does the difference in moral turpitude come in, if a medi-um, one-fourth of the time gives fraudulent manifestations for money, and the balance of the time genuine? What difference there is, would be against the impostor acting the role of medium. He not only dishonestly filches from money interests, but he trifles with the most sacred feelings, hopes and desires that reach out beyond the grave. He should no more be countenanced than the lurglar or the highway robber—the damage which he does may ex-tend much further than that of either of the others.

It has been written in the record: "It must needs be that offenses come; but we to the man by whom the offense cometh, It matters not how furious the assault of those in error, their cause must fall. In the West, an enraged wild buffalo attacked an onward-bound express train. The cowcatcher lifted him from the track-the train went forward; but the buffalo soon lay stiff and cold. Error, attacking the truth, it is a mere question of time when error shall die, while trath, Justice and righteousness go on rejoicing in their tri-umplis, lifting up and elevating humanity forevermore.

Bordentown, N. J.

Words of Wisdom.

To the Editor of the Heligio-Philosophical Journal.

From the admirable letter of Mrs. E. L. Saxon, published in your issue of the 10th inst., I clip the following salutary words of wisdom and of warning, and commend them to the serious consideration of developing mediums, and of all who are in the habit of consulting spirits through mediums, as well. This little paragraph is worthy of being reprinted over and over again:

"I do not decry Spiritualism; I am an earnest believer in it, both its good and its evil phases; but I have seen more lives shipwrecked by following the indiscriminate advice of mediums, than I care ever to see again. Wee be to him who hands the reins of reason over to the invisible denizens be-youd the threshold. None but a fool will follow spirit guides unless reason sanctions the action. God forbid I ever become such a driveling idlot as to do so, or cease to warn

others who do." These words are from the pen of a medium of great experience, who (although wholly unknown to me) gives evidence throughout her letter, of a vigorous and well-balance ed intellect. Her experience, as disclosed in her letter, accords perfectly with much that has come under my personal observation, and still more that has come to my knowledge through reading.

I have observed that a newly developed medium, is almost sure to come under the influence of a most sanguine control, who thinks his medium an unparalleled prodigy, and confidently predicts and promises the most wonderful manifestations through his or her mediumship. These predictions and promises do not appear to me, as a general rule, to be made in bad faith or with any evil intent. They rather appear to me to spring from an enthusiastic and oversanguine control, as destitute of reason-ing powers as the mortal who would be deluded by his wild, and often very absurd predictions.

Sometimes the medium, possessing no natural talent for music, is led to believe that he or she will be developed into a musical prodigy to whom Mozart would be proud to pay homage. Under these delusive promises, I have known an estimable lady, of very slight musical powers, either natural or acquired, to live for years in the hope of autonishing the highest musical circles in the world with her performance, without having made any perceptible progress in that direction. Often the medium, by similar delusive

promises, is led to entertain the most sanguine hopes of becoming a distinguished writer, orator, healer, or inventor, to be in like manner disappointed, after wasting precious years in valu pursuit of the promsed boon. Not only are mediums thus liable to be decelved by predictions and promises never to be fulfilled, but those who are in the habit

of consulting the spirits, through mediums, are equally liable to be led astray, if they hand the reins of reason over to the invisible denizens beyond the threshold." One of the most common delusions to which mediums and those who consult them are subject, relates to buried treasures, which may be found by digging in the earth

and immense estates which may be recovered by legal process. A year and a half ago, a considerable party of cultivated ladles and gentlemen, of at least average intellectual endowments, stimulated by a most absurd account through a medium, of buried treasures on an island in the Chesapeak bay, at considerable expense (which some of them were illy able to beat) made a voyage from this city to that island, camped out upon it for a considerable time, digging at night to avoid ob-

od fruitless, and they returned, it is to be hoped, wiser, if not better, men and wo-A learned and able lawyer of my acquaint ance has been for a year or more in England, in search of a great estate, with "mil-

servation. Although they had the medium

with them, to point out the very spot where

the treasure lay, all their excavations prov-

Rons Init," aunder information purporting to come from Lord Bacon, through a medium. I know nothing of corroborating facts which he may have obtained from mundane sources, and therefore do not presume to pronounce the enterprise a foolish one, though I fear it will prove to be so.

If communications upon these subjects can be relied upon, about avery other farm has a "crock of gold" buried upon it, and about every lifth person has an interest in some unknown estate, awaiting a claimant.

Some of these communications are, of course, mero inventions of the medium or pretended medium; but much careful observation has satisfied me that a large properlion of them are genuine, in the sense of being conscious fabrications of the medium; and often they are accompanied by tests strongly indicating that they actually come from disembodied spirits. I am well aware that communications coming through the organism of an entranced medium are very liable to be deeply colored by the "uncon-scious cerebration" of the medium. The opinion, prejudices and preferences of the medium are very liable to crop out, although there may be the strongest evidence that the medium is wholly unconscious of what he or shots saying. Sometimes about threeforths of all that is said evidently comes from the unconscious brain of the medium, and yet the realdue evidently comes from a source outside of the medium's knowl-

Other consequences, still more deplorable than any above alluded to, often flow from a blind following of the advice of real or supposed "spirit guides." How many famllies have been ruined by the separation of husband and wife under the influence of spirit advice? How many men have been reduced from competence to penury, by undertaking to manage their business according to spirit direction "

It is quite natural to suppose that communications coming through independent. writing or speaking, come wholly from a source outside of the medium's brain; but whether this be so or not, we sometimes find delusive predictions and promises, and untruthful statements as to the matter of fact, coming through these chapnels, as well as through the organism of a medium.

As I have said before, these untruthful and delusive communications, often lamentably mischievous in their tendency, do not appear to me to be given in bad faith, or with any evil intent. How, then, are we to account for them? I have a somewhat nebulous theory on the subject, hased upon much personal observation, which I will here briefly suggest, and which I hope to more fully elaborate in a future communication.

My theory is, that many spirits, when they come into our atmosphere, come in an abnormal condition; something like that of a meamerized subject in the physical form. Their memoriss, on many ambiects, are evidently very defective, their perceptions obscure and unreliable, and their imagina-tions wonderfully fertile. I first got this idea from James Nolan, speaking in the inpendent voice, at séances with Mrs. Hollis, several years ago. I have received similar deas since, in communications purporting to come from other spirits, through different medlums; and I believe something of the kind is to be found in Dr. Crowell's new book, although I cannot now cite the chapter or page. I do not recollect ever to have heard, through a supposed spiritual cominunication, that spirits sometimes come to us so far psychologized as to lose a consciousness of their own identity, yet I think the inference that they may do so is fairly deducible from what I have received.

It is no uncommon thing for an insane person to converse fluently and rationally upon all other subjects except that of his own identity, while on that subject he is as "crazy as a loon," believing himself to be Jesus Christ, the spostle Paul, or some other noted historical or mythical personage. Years ago, when mesmerism was more practiced than it is at the present day. I have often seen a meamerizer have a dozen or more subjects so completely under his control, as, by the mere exercise of his own will, to cause them to see in an ordinary watking stick a frightful serpent, or in the bare floor a pool of water, etc., etc., and to so far lose a consciousness of their own identity as to imagine themselves to be Washingtons, Napoleons, or any other persons whom the operator might will them to become, and each, for the time being, to act for the character he was willed to assume. May it not be possible that disem-todled spirits, coming into our atmosphere often come in a psychologized condition somewhat similar?

I do not put forth this theory as one established by evidence, but meraly as one in which I have some reason to think there may be a shade of truth. If so, it may account for many of the delusive, and often mischievous communications purporting to come from spirits, without imputing conscious fraud to the medium, or any evil or deceptive intent to the communicating spirit. It may account for the many driveling platitudes, purporting to come through bonest trance mediums, from such spirits as George Washington, John Quincy Adams, Theodore Parker, and a host of other departed great men, who if their real authors, must have progressed backward at railroad speed since entering the spirit-land. It may even account for many of the phenomena witnessed at materializing twoshilling shows, where figures believed to be genuine materializations, appear, claiming to be Jesus Christ, the Virgin Mary, St. Pe-ter and Pharaoh's daughter, or where Sarah, the wife of the patriarch Abraham, puts in an appearance under the familiar cogno-men of "Aunt Sally."

Whether there is any shadow of truth in the theory above suggested or not, the fact of the great danger of "handlug the reins of reason over to the invisible denizens beyoud the threshold," remains the same. J. J. C.

Washington, D. C.

It is not the magnitude of the sphere in which we live, but the patience and fidelity with which we work in it, that our reason

To think kindly of each other is good; to speak kindly of each other is better; but to act kindly one towards another is best of

A true friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in ad-

Happy is he who has learned to do the plain duty of the moment quickly and cheer-rully, wherever and whatever it may be.

The diamond fallen into the dirt is not the less precious, and the dust rulsed by high winds to heaven is not the less vile.

It is not until we have passed through the furnace that we are made to know how much dress was in our composition.

A Young Florentine Controlled by a Spirit.

Italy has been singularly free from the phenomena or delusions of spiritual mediumship, as known in America, England, and France, especially their writing or literary phase. The few material manifestations that have occurred from time to time have either attracted no special notice, or been received with utter increduilty. Indeed, there has really been nothing in this line sufficiently curious and ovident as to cause the faintest rudle to either of the two currents that now reflect the drift of the Italian mlud, viz., absolute skepticism or blind faith, and which form the conflicting poles of social thought and political action here. Quite recently, however, in Florence, there has occurred a psychological phenomenon which is certainly new and strunge in this country, and, from its character and pretensions, cannot fall to interest else-where, whatever may be the opinions as to its real cause and aim. A year ago a young man of twenty-live

years of age, named Gluo Fanciulacci, in the service of M. Riblet, the well-known French antiquary, of Florence, to his surprise, began to be afflicted at times with rapid and apparently objectless agitations of his limbs, as if an extraneous force to which, for a time, he paid no attention beyoud that caused by the momentary amov-ance. Finally, these smovements concentrated themselves into his right hand, with a disposition to draw or write. It was driven with such rapidity and force that it frequently fractured the pencils used and tore the paper, throwing the materials about with much violence, while producing words either meaningless or undecipherable, and quaint, grotesque designs, with indescribable quickness of stroke. These phenomena at last subsided into something like order, and ended in legible writings in various tongues, and drawings of some merit and originality, all quite beyond the capacity of Fancialacci in a normal state. These lits of nervous excitement came on at stated hours, generally at noon, and lasted as long as his strength held out, or until interrupted by other calls on his time. The chief physical marvel is the jerking rapidity with which the drawing or writing is produced, and the variety of styles of both following in quick succession, crowding, and, as it were, disputing for precedence and complete utterance. The designs are chiefly portrait heads, interspersed with caricalures and comical compositions, beginning with likenesses or limitations of the old Florentine masters, and ending with the styles of the French and other modern schools, each very individualistic and some strangely characteristic, although done in which differing methods of execution. I have before me on a large folio sheet an outlined head of the fourteenth century, in a few sharp, incisive, heavy strokes, with the appropriate costume, signed "Andrea Orcagna;" another, still better in execution, and very like old Florentine work, on which is printed, in corresponding strokes, "Paolo Ucello," in the back there is a female head and bust, without name, in profile, which might pass for a rude sketch or first thought by Pollajuolo himself. Drawings of the later masters in their general styles are equally characteristic, and frequently accompanied by written jests, moral or other sayings, forming sometimes a sort of confession or discourse, intelligible and unexceptionable, if not very remarkable otherwise. If their author had ever practiced drawing or puetizing, these effusions might be noteworthy merely for the spontaneity, rapidity, and variety of their production, and the Chinese, of which he is entirely ignorant, But coming so, without any provious preparation on his part, they are singular paychological manifestations, and so fur as I can judge, quite free from any intentional deception or bad faith. When the spell is on him, he asserts that he sees the ghostly forms of the old masters, poets, and eminent dead, and others not eminent, crowding around, all wanting to put in a word or line each on his own account, to make himself imown for better or worse; for it must be confessed these manifestations would indicate a very "mixed lot" of spirits, if they be

For a considerable time, however, there has been one influence more potent than the others which has got the upper hand and entirely monoplized the writing capaci-ty of Signor Funciallacci. The result has been that in about 150 hours actual writing time, at such intervals as his daily vocations would permit, he has written down a consecutive poem of 100 cantos, embracing 13 000 verses or lines, in terzo rimo and forms used in Dante's time, with much of the antique phraseology, names of places, etc. Deceived or deceiving, as an impassive agent of some occult or uncomprehended power behind his own brain, he asserts that he sees Dante sitting in a chair beside him, and feels the words flow in an unaccounta-ble magnetic manner through his brain to his hand and pen. In fine, he believes that he is the amanuensis of the spirit of Dante, who is dictating a new poem, not mentioning the "Inferno," but describing his ex-periences in the celestial regions, scenery, conditions of being, his intercourse with the eminent dead, his subsequent visiting the earth, particularly Florence, in company with Michael Angelo, Giotto, and others of their stamp, explorations of the planets with Galileo, the organic nature of the sun, etc., scientifically viewed, his views of the cu-ture destiny of mankind, and the relations of his search after God in the company of Socrates, who leads him to Christ, in whose great spiritual presence he fears to speak. ontil Jesus, reading his thoughts, blds him utter them, and adds,

"Dionell' immensita unico esiste."

This programme fairly takes away one's breath. But there is something fascinating to the loagination in the very idea; and in listening to the reading of parts in the musical Italian tongue, with frequent beautiful similes, suggestions, and descriptions cap-tivating the mind and ear, at first blush we are disposed to be more pleased than critical. In whatever light it may be viewed, the poem is a strange production, for its putative author, unlike Chatterton, the successful forger, for a time, of Old English, is an illiterate youth, who believes in nothing except his own material life and gratifications. How it will fare with the critics as poetry will soon be seen, as it is to be printed at the expense of a Florentine, who is thoroughly persuaded of its spirit-origin. I submitted a few lines of the great poem and some verses purporting to come from Ugo Foscolo, copied literally, to two excellent Italian scholars, one a poet himself. without giving them any clue to their source. The first said they were "good poetry." but not very intelligible as to mean-ing by themselves, although one quotation

recalled Ugo Foscolo. The other was reminded by them of a third-rate poet of the last century, and the whole savored of an imitation of the old school of poetry. There were mistakes as to use or spelling of words, so that it was very difficult to get the true import. Neither spoke of Dante in relation to them. It was a somewhat crucial test, to be sure, to take a few isolated lines, but as to the quality of the poetry, irrespec-tive of ideas, probably they will be found correct, and these poems in literary excellence stand no higher than the average of such productions of the spiritualistic school in England and America. That this phenomenon, in such a scale and with such pretensions, should break out thus auddenly in Florence, the most uncongenial of places for anything of this character, is not its least remarkable feature.—N. Y. Times.

Brooklyn Spiritual Fraternity.

PREAMBLE.

1. Convinced that an immortal future awatts us, for which the experiences and attainments of the present life are preparatory, and hence that it is in our interest as well as duty, to make the worthlest possible

use of earthly existence. 2. That all human beings are capable of unlimited improvement, or of endless progress in wisdom, usefulness, beauty of charactor, and consequent happiness; and hence that it is our privilege to so live that each to-morrow may find us further than to day.

3. That for our aid in the discovery of truth, and in the achievement of worthy lives, divine inspirations, angelle ministrations and various spiritual gifts are ever available to mankind, and hence that we should quench not the spirit, despise notpropheayings, but "covet exrnestly the best gifts."

4. That converse with our spirit friends and other dwellers in the invisible realm, is a privilege to be sought, of high value to those who use it wisely.

5. That all truth is divine or shered, and is absolutely authoritative to the soul that apprehends it; yet, that, while, we may ald another to the perception of truth and duty, no one can determine for another-naide from mathematical and scientific demonstrations-what is truth and duty; hence that such individual must believe and act on his or her responsibility in all things.

 That freedom is the birthright of every soul, and the indispensable condition of the highest progress, parity and perfection; yet true freedom is neither anarchy or license, but implies restraint from all infringement on the freedom and rights of others.

7. That all wrong doing as well as right action, is sure to result in the appropriate consequences, sooner or later, in suffering or in foy, by the operation of inherent laws in our constitutions, physical and spiritual. 8. That the human race is one family, or brother and sisterhood, whose interests and welfare are forever one; and hence, that it is the self-eyldent duty and interest of each. not only to refrain from whatever would wrong or harm another, but, renouncing all merely personal aims, to like for the good of all, especially seeking to aid the unfortunate, the ignorant and the degraded of whatsoever class or condition.

9. That the universe is pervaded and controlled by a beneficent Power and wise Intelligence, sustaining to all finite intelligences, in some sense the intimate relation of Parent, who, as such, is worthy of our highest veneration and love; of whose being, works and ways we claim to know but little, but would learn all that may be known! to whose will, so far as ascertained, we aspire to be fully conformed as our greatest good; whose authorized revelation is Nature, and whose interpreter is science; and who is most acceptably worshiped by love and service to our fellow belows: and believing also that achievement of true lives, and of a higher civilization, in accord with these convictions, can be better attained by association than by merely individual action, and that we can work together with harmony and success only as we are agreed in the fundamental convictions from which our action springs, we, the undersigned associate ourselves for mutual sid in the practical application of these convictions to our lives, and to the improvement of the com-munity in which we dwell, also for the fuller discovery of truth, and agree to be governed in our associative action by the following articles of association:

NAME OF ASSOCIATION. The Brooklyn Spiritual Fraternity. OBJECT AND MIMS."

ARTICLE I. To study the laws and forces relating to man's nature, and to demonstrate so far as demonstration is possible, the continuity of life beyond the grave, and the laws of spirit existence and manifestation.

MEMBERSHIP. II. Any true man or woman who is striving earnestly to live a pure, moral life, and who sympathizes with the objects above stated, may become a member of this Fraternity. All proposals for membership are to be submitted to the Board of Directors, and if approved, and on their signing these urticles of association, they shall be considered as elected to full membership.

DURS. III. Every member of this association shall pay into the treasury the sum of twenty five cents, quarterly, for the purpose of defraying necessary expenses.

FELLOWSHIP. IV. We will fellowship with any and ail men and women who are earnestly striving to live moral and upright lives, who will fellowship with us, of whatever name, race or faith, be they Jew. Pagan or Christian.

OFFICERS

V. The officers of this association shall consist of a President, Vice President, Secretary, Treasurer, and an Executive Committee of three persons who shall constitute the Board of Directors, who shall be elected annually, at the first meeting of the assectation in January of each year, and shall hold offige for one year.

MEETINGS. VI. The board of directors shall hold meetings the first week in each month for the transaction of business.

PUBLIC MESTINGS. VII. A public conference meeting shall be held every Saturday evening for mutual benefit and instruction, and such other mostings as the Fraternity may direct from time to time.

PHENOMENA

VIII. There shall be elected a committee on mediums and mediumship, whose bustness it shall be to aid all true mediums in development, and to test, when opportunity offers, their powers; and whose duty it will be to study and classify phenomena. This committee shall meet weekly, and report progress to the Fraternity every month.

- MISSIONARY WORK IX. There shall be elected annually a committee of five, whose duty it will be to study the best method of extending the

knowledge of the spiritual philosophy in the city of Brooklyn, by organizing associations or 2thorwise, and who shall report to the Fraternity as occasion may require.

EPECIAL COMMITTEES. X. Special committees may be appointed at any regular meeting of the Fraternity, for any object requiring special action. STREEDMENTS.

XI. These articles may be altered or amended at any regular meeting, provided notice of the siteration or amendment proposed, shall be given at two regular preceding meetings.

OPPICERS-ISS President, S. B. Nichols, 407 Waverly Avonue: Vice-President, D. M. Cote, 75 Balph Avenue: Secretary, Miss Kate Manning, 268 Union street: Treasurer, E. Butterick. corner Franklin Avenue and Monroestreet. EXECUTIVE COMMITTEE.

Wm. Cott, 26 Court street; Mrs. Mary A. Gridley, 417 Yates Avenue; bran. ! . itya.es, 268 Union street.

Magazines for February not Before Mentloned.

Rerthner's Monthly, (Scribner & Co., New York.) Contents: The Partrait of Peter the Great; The Flag of Peter the Great; A Wheel around the Hub; Boozy little Bat; New England Fences; Louisians; Present Phases of Bunday School Work, Edison's Efectric Light; "That Lass O' Lowrie's;" Peter the Great; Success with Small Fruits; John Bright; A Remembered Teacher; The Grandissimes: Porto Fino; A Valentine; A Knight of Dannebrog: Notes of a Walk er; The Political Outlook: Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric.a-Brac. This the mid-winter, number is perfect in all its points, being filled with interesting articles from able writers, and the illustrations; 125 per copies have been printed to supply the demand. The frontispiece is a portrait of Peter the Great, being the one out of four hundred which he preferred.

St. Nicholas. (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontispiece: The Princes in the Tower: Child-Songs: Jack and Jill; Pratrie Squirrels; Winter: Saved from Siberia; Dalsy's Mistake; A Knotty Subject; Around and around a dusty little room; A Faithful Friend; Bobbing for Applea; How to entertain a Guest; Why Party Spoke in Church; Hear-ing without Ears; The Hylad A Story to be Written by the Boys and Girls: Mary Elizabeth; Snow-Sports for Girls and floys; The Baven Uncle; A Picture with a Moral for Boys and Dogs; Editha's Burglar; Mat-ter Treborius; Some Wonderful Automata; "Seeing is Believing;" Out at Sea; The Children's Tally-ho; An Only Child; Among the Lakes; Quite a History; Our Music Page; For Very Little Folk; Jack-in-the Pulpit; The Letter-Box; The Riddle-Box. As usual this number is all that could be expected, and the stories and illustrations are extremely interesting.

The Phremological Journal, (S. R. Wells & Co., New York | Contents: Rev. Ettiah D. Murphy, Pastor of the New York Port Society! Entheasm: Studies in Comparative Phrenology: Sayings, and who first said them; William M. Lowe, Senator from Alahama: Agreeableness; Ancient populations of North America; An Old Custom which ought to be revived; The Young Folks of Cherry Avenue; Remarks on House Drains, Cilliand Fever South; Clean Bells; Notes in Science and Agriculture; Poems; Editorial Items; Answers to Correspondents; What they say; Personals - Wisdom-Mirth-Library-Publisher's Department.

Amireios' Bazar. (W. R. Andrews, New York.) This number appears in a new dress and will be found interesting. literary features are good; subjects relating to dress are given extended and practical notice, and has something for everybody. Its children's department is conducted with skill. Single copies 10 cents. Subscription price, \$1.00 per annum.

Prof. Tice's Weather Forecastes and Amertean Almande. (Thompson, The & Littingston 520 Pine street, St. Louis, Mo.) This gives the condition of the weather for every day in the year, with explanations of the causes governing it and its changes; price per copy twenty cents.

Babyland. (D. Lothrop & Co., Boston, Mass.) This inagazine is for youngest readers, and will be found quite entertaining and instructive.

Magazines for January Just Received.

The Medical Tribune. (Alex. Wilder, M. D. F. A. S., and Robert A. Guon, M. D., New York city) Contents: The National Board of Health a Fadure; Color Blinding Damiana; The Refractory Liver Husted: The Burr in the Heart; Iris Versicolor; manufactures Repuditing Species Memorathists Repuditing Species Memorathists Repuditing Species and Horse in Wisconsin; Physicians Constant with Dentile Memorathy Automatic Surgeon, Surg tists; Handy Antiseptic Surgery; Surgical Notes from Practice; Singular Result from Damiana; Spirit of the Press; New Publications.

The Antiquary, a magazine devoted to the study of the Part, Vol. 1, No. 1, (Edward Walford, M. A., No. 62 Paternoster Row, London E. C., England.) Contents: Prologue: The Value and Charm of Antiquarian Stu-dy: Instructions from James II, to the Earl of Tyrconnell; David Mallett and the Ballad of William and Margaret: Historical memories of Tewkesbury Abbey; Folk-lore and the Folk lore Society; Last Relics of the Cornish Tongue; The Canterbury Coins of Edward I, H, III; Old Parochical Registers of England; The Seige of Colchester, from an Old Broadside; Franking Memoranda; The Schoolmaster-Printer of St. Albans; An "Indian Money Cowrie" in a Brit-ish Barrow; The Public Records of England; Reviews; Meetings of Antiquarian Societies; The Antiquary's Note-Book; Antiquarian News - Correspondence Anti-quary Exchange Column, etc. Subscription price 84 10 per annum postage paid.

The Health and Home. (P. 8 weet, M. D., 245 Tremont street, Boston, Mass.) A Famity and Medical Newspaper devoted to the heat interests of mankind. This number contains a suplemental "Our Home" devo-ted to Merry-Making, Fun, etc.

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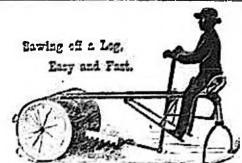
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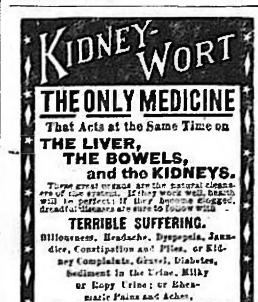
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CBICAGO, ILL. PEBRUARY 7, 1680.

The Brooklyn (N. Y.) Spiritual Fraternity Give a Reception to Col. and Mrs. Bundy.

At the last meeting of the Brooklyn Spir-itual Fraternity, it was announced that Col. Bundy and wife would be in the city, and it was voted to invite them to an informal reception at Downing Hall, Friday even-ing, January 30th. In accordance with this invitation, the friends gathered in goodly numbers, enough to fill the Hall, notwithstanding that it was a stormy evening.

The writer as President of our Fraternity took charge of the meeting, and invited Deacon D. M. Cole to make a few opening

remarks. Bro. Cole said: "We have met here to-night to take by the hand, and to know Col. Bundy and his wife, and to express our cordial and hearty sympathy in his public work. In his course the Colonel has called down upon himself the anathemas of the vampires and all who sympathize with them, and the attacks made upon him by editors of some of the so-called spiritual papers, and others who accept every fraud as genuine phenomena; but our friend and guest has never swerved from the work, and his efforts to purify the ranks from impostors, should receive the hearty God-speed of every honest man and woman interested in Spiritualism. Col Bundy, in behalf of this Frateratty, we hid you hearty welcome, for we, too, are strly-Ing to do here in Brooklyn what you are doing in the greater field, and our sympathy and our work are with you and all other men and women, to lift up the standard of Spiritualism, and to expose fraud and imposture in high or low places, and our earnest prayer is that you may be blessed both in basket and store."

Col. Bundy spoke as follows:

MIL CHAIRMAN, LADIES AND GENTLE-MEN: It affords me pleasure to meet you to-night, and the pleasurable emotions of the occasion are greatly intensified by my full realization of the fact that you are gathered here through devotion to the great and saving truths of Spiritualism; that you feol,

"It is not all of life to live, Nor all of death to die,"

and that you desire truth, the whole truth, and will be satisfied with nothing less.

I have to-day read and re-read the preamble and articles of association of the Brooklyn Spiritual Fraternity, and assure you that I most heartly indorse them. The nine planks in your platform afford standing-room for all liberal progressive, apiritnai-minded people, and contain a code of ethics which can safely be followed by every soul seeking happiness and improvement in this life and the life to come.

The members of this society seem to ful-

ly comprehend the stupendous fact that Spiritualism, in its broad and comprehensive sense, is the philosophy of life, and to have determined to throw their time, talent and influence in favor of creating an increased interest in the practical benefits to be derived from careful study-and conservation of the spiritual forces environing us. You seem to realize that the great and imperative demand of the age, is to render of practical utility to man, every force with. in the realm of this or the Spirit-world, of which we can gain a knowledge. You are also syldently aware of the necessity of bringing our people with their vast accanculation of beterogeneous spiritual facts

on to the educational plane, and of evolving

from our rich but chaotic atore of spiritual

data a spiritual science worthy of the name. As Spiritualists we talk about the science of Spiritualism. All will admit that to when dealing with any branch of science, one must have at least a perfect knowledge of the rudiments, and a passable familiarity with its more complex phases. Take chemlatry, for instance; before the student can with safety be inducted into the workings of the laboratory, he must be well up in his text books and possessed of a theoretical knowledge of chemicals and their several properties, as well as the effects resulting from combinations of different chemicals. He must needs have a knowledge of the various agents and re-agents required, of the time and manner of using them, and the necessary temperature in each stage of his procedure, in order to make a successful analysis. The combining powers of dif-

curatim from dangerous combustion by a too rapid combination of particles, as might take place in the union of exygen and phosphorus; or from explosions such as might occur in triturating such simple articles as chiorate of potasas and aulphur together. Without a knowledge of these primary principles, as well as those governing the more dangerous and deadly compounds, an individual could not properly be called a sciontific chemiat. Yet when we come to deal with spiritual science, we as a rule find the least experienced and freshest investigators the most forward in grappling with the problem, the readlest to pronounce judgment and the last to acknowledge themselves in error. These people who, as likely to mistake fourth-rate jugglery for spirit manifestations as is a novice in mining to load himself down with worthless pyrites, thinking them gold, are in far greater danger of continuing victims to their delusions than is the dabbler in applied sciences: the latter is working only with the brain, the former takes his experiences to his heart and there establishes them as gods to play at will with his emotions and, losing sight of the fact that these idols are of his own manufacture, he soon comes to deem them infallible, and woe be unto him who shall venture to lay hands upon one of them be it over so lightly, for, prove the kiel never so clearly a delusion and a snare, obligo its worshiper by sheer force of his better judgment to tear it from its pedestal and throw it aside as worthless, and he will curse the destroyer. He accepts enlightenment under protest, and though eventually profiting by the wreck of his idol, he never can find it in his nature to quite forgive the idol breaker; the loss has wrenched his heart strings and they lical but slowly. I confidently believe that in good time

Spiritualism will evolve a spiritual science, but thus far can we truly call it as a whole more than a science in hypothesis? Spiritualists are familiar with a multitude of phenomena; these strange manifestations are presented to our senses through the agency of spiritual laws and forces. These phenomena are the foundation on which Spiritualism rests, and when made to serve their proper use are of the first importance, yet they are to spiritual science no more than the alphabet to the written lunguage. Without the letter signs we cannot write words; by the combination of twenty-six letters we have formed a written language of over one hundred thousand words capable of such skillful arrangement as to produce the most magical and opposite effects, from tears to the wildest laughter, from deadly fear to the most sublime courage So, too, with spoken language; the various sounds used in articulating vowels and consonants are the basis of oral communication; skillfully combined they sway the fortunes of the race. With a vocabulary of less than ten thousand words, an Ingersoll can hold multitudes of enraptured listêners for hours; with a command of not more than five thousand, a Moody so vividly portrays the torments of the damned and the saving power of the blood of the Lamb as first to horrify and frigites, and then convict and convince large numbers. Yet these simple letters and vocal sounds standing alone and independent of each other are of little worth; their value increases in direct ratio with the ability to utilize them. Spirit phenomens, improperly and ignorantly treated, are often worse than useless; they may even be dangerous if their correlation is unknown, .or if allowed to overshadow things of more pressing importance to the observer, distracting his attention from matters of vital interest to his worldly affairs. The various physical phases of spirit phenomena have, primarily, but one use f. e., to convince those minds which can best be reached through the concrete by giving such objective evidence as shall satlafy them that man has a continuous existence beyond the grave and can at times, under conditions, manifest himself. The moment the investigator is certain these phenomena are of spirit origin their mission is complete, and is he persists in their pursuit, he is in danger of sinking into a mere wonder monger, and often deteriorates, mentally, morally, physically and spiritually, if the parault is long continued.

The manifold facts and forces in Spirit. ualism evolve the philosophy of life; to the correlation and conservation of these, Spirtualists should bend their energies, seeking to make practical and useful their new. ly acquired power. This work is indeed now the aim of many; it should rapidly become that of all. Instead of continually dwelling upon the mysteries of the Spirit. world and the expected glories there await. ing us, thereby losing proper interest in the every day affairs of life, let us constantly seek how we can render ourselves, and those about us better, happler, more healthy and prosperous by the aid of our spiritual knowledge.

To the attainment of these desirable ends your society is evidently striving. I am glad indeed of the privilege of meeting you and talling you how cheerfully and heartily I shall co-operate with you. I thank you heartily for your courteous greetlog, and the atrong hearty words of cheer and encourage ment I have heard.

Remarks were also made by Dr. Wm. Fishbough, E. V. Wilson, Mrs. Dr. Rue and others. Among those present, were Dr. Eugene Crowell, Thomas S. Tice, Judge Win. Colt. E. Butterick, Abram Kipp, Dr. John C. Wyman, Mrs. A. B. Smith, Mrs. D. M. Cole, Mrs. S. B. Nichols, and many others, and the occasion was one to be long remembered by those in attendance, and we hope that Col. and Mrs. Bundy will go back to their western home strengthened to do their work in the future as in the past. ferent elements must be understood to se- | 407 Waverly ave. d. B. Nichola.

The Editor-at-Large.

A plan has been proposed by which the work of combating the opponents of Spir-Itualism, and extending its influence, is given a somewhat organic form. It is organic Inasmuch as those who accept it, and the many who do not eatensibly, can all work together for a common purpose. The outline of that plan is somewhat vaguely expressed, and at first I thought it on that account objectionable, but after more mature deliberation this very vagueness is its highest recommendation. It marks out a course for no one. It says to no one, do this or do that, but leaves each one to do that work which his judgment deems as necessary.

If it be asked, "What is expected of me if I give my name to the plan?" It is answered, to do all you can in all directions, for the extension of the truth. No leader is to mark out your course, but you are left to the guidance of your own intuitions and reasons us to what you shall do. Of course, all this you could do without unity with others in this scheme; yes, you could, but you would be alone, without support, while united with others you will have their asarise which will render the hand of help a blessed reliance, and united here, you will be always sure of it.

It is carrying into practice the great principle taught by spirits these thirty years, of fraternity, love and unity.

Furthermore, the thoughtful reader will perceive that this plan of work is one in which every Spiritualist in the world may heartily join. Not for a moment would we take from the duties Brother Brittan has assumed, and which he is so well qualified to meet. His work is needed, and the work of every one who accepts the truth of Spiritualism is also needed.

If Spiritualism be true, it is the grandest truth in the universel If man is immortal, and the doctrine of the future life as taught by spirits, be true, all other facts sink into insignificance before this fact of facts, and the whole science of nature must be written from a different standpoint.

All Spiritualists accept this truth, all acknowledge its grandeur and infinite importance; yet how many after its acceptance, rest content and never put forth an effort to eradicate blinding errors or extend the acceptance of their belief. Too many fall into a supine fatality and take the world as it is, waiting for the grand tide of progress to bear them onward.

They tell us the truth will take care of itself and needs no organization, no effort. Error will perish and the truth will be triumphant, do whatever you please. Never was there a greater mistake; for, in the history of the world, error has as often triumphed as the truth.

The truth has no power as an abstraction. It only gains power through the minds which receive it, and he who expects to rise simply begause he has the truth, without an effort, is doomed to disappointment.

It is adnatural for men to organize in roups for associative effort as it is for them to breathe. By such association they are firawn closer together, and give mutual aid. They not only help others the better, but themselves also. The error of organization is in bringing together beterogencous material. It should be like the beautiful process of crystallization, which purifies and brightens, leaving every element to obey its own laws.

A friend, an eminent lecturer, asked yesterday, "Why is it that so many who occupled front ranks, have gone over to the Ubitarians, Universalista and Methodista?" Evidently because there has been nothing offered by Spiritualism to meet their associative want. We can all unite as brothers and sisters in a common cause. We subscribe to no belief, no creed, no dogmatic assertion; set up no leader, but give our beste. efforts, each in his own way, and seek and expect the aid of all those who are united with us. If the necessity arises of writing for the secular press, or the opportunity is offered those who first learn the necessity or that there is opportunity, can avail themselves of it, or suggest the same to some one who will. If charitable efforts or works of love are required in the countless changes of life, the helping hand, the sympathizing heart shall be givon.

Really, this plan which at first seemed vague, broadens out, into a great deal more than being editor-at-large. It covers the whole field of Spiritualism, and is about the only ground on which Spiritualists can unite into associative effort-association. not organization, is the word. True, every earnest Spiritualist has been an editor-atlarge and a missionary. Now is offered the opportunity of blending together in this work in a manner entirely new, and partaking in no manner of old church forms or creedal plans.

We can all work as earnestly as we please, and do all we please, and as we please, and in that work and effort be assured of the co-operation and fraternal fellowship of our co-workers. Thus far the great majority have done such work gratuitously, so far as pecuniary recompense is concerned-but paid a thousand-fold in spiritual growthfor giving is the sustenance of spiritual culture, and the heart of love is like the sun, flooding the universe with warmth and light, yet receiving nothing. "Doing all for others," is the fundamental principle of spiritual ethics in its last relinement, however impractical it may appear to our earthly

I do not understand the plan of work, however, to call lecturers to speak unpaid. ers to pay them justly. But lecturers or

writers should work unmindful of reward. knowing that sooner or later it will come.

In conclusion, I understand the plan as being only a auggestive outline, dimiy shadowing what may be possible, and calling for the hest suggestions and thoughts of all Spiritualists. As such I endorse it, and am willing to labor until the shores of mortal life fade into the immortal, and I am fully united with those who have with such broad charity supported my erring steps on earth. Let us then be in esruest in our efforts, with the devoted love, the catholic charity, the self-forgetfulness of our spirit friends, seeking only who shall give the best record of the gifts which are his.

Hudson Tuttle.

lows Doctors.

A bill to regulate the practice of medicine has been introduced into the Legislature of Iowa, that, it is said, will shut out all practitioners who are without a diploma from a recognized medical college. Two years ugo, an effort was made to carry through a similar act, but owing to the efforts of Mr. Jeffeles, of Council Bluffs, with alstance if you need it. Circumstances may | the aid of the Religio-Philosophical JOURNAL, and the good sense of the legislatore, it was defeated. The M. D.'s are now bringing all their powers to bear to crowd it through the present session, and if the people of Iowa would continue free to employ whatever physician they desire, they must be up and doing at once, and not wait for one person to fight the battle alone.

> We here append a form of petition which should be circulated in every neighborhood as soon as possible, and sent without delay direct to the member from the district in which the signatures were procured, with a request for him to present the same at once to the legislature, as the sense of his colleagues.

> Liberty to do right is the dearest boon of the citizen. To permit yourselves to be trammeled by laws which infringe those rights without using all proper means to prevent it, is making voluntary slaves of yourselves. To quietly see laws enacted, which deprive any class of citizens of vested rights without a protest, is to commit dangerous power to unscrupulous bands, which may in the end overwhelm those who failed to act. To allow class legislation in favor of physicians, is to establish a pracedent in favor of legislation for church establishments, and in the end the total enslavement of the people to favored classes.

Every one should understand this and work to prevent the consummation of the foul plot. Write out the protest at the head of a sheet of paper, and get signers. Do not wait for your neighbor to do it, but see that It is done yourself, and done without delay. Let the next week roll in its hundreds of thousands of signatures, and you will roll back the tide of wrong, and save your State free from this great iniquity, for your child-

REMONSTRANCE PETITION.

To the Honorable, the Senate and House of Representation of the State of Town:

WHEREAS, an attempt is being made to get certain enactments passed by your honorable body, conferring upon one class of citizens legal rights and prerogatives which are in direct conflict with the constitutional rights of other citizens, and which would be a violation of the people's rights to employ, to aid them when sick, the physician of their choice, with the same freedom they would be allowed when well to employ whomsoever they choose to assist them in the other affairs of life.

Now, therefore, the undersigned, citizens of the State of lows, most respectfully, but emphatically remonstrate against the passage of any law looking to such a result, or any class legislation whatsoever.

It must be obvious to your honorable body that while there are three distinct, diverse and antagonistic systems of medicine at present existing in our State, asking legal recognition, there is presumably something wrong in them all, and that hedging out. Sy enactments in their interests alone, all other systems or modes of practice will not only injuriously affect the public at large, but the physicians themselves, by removing the competitive inducement to merit auccess by proving themselves, by their works. more worthy of confidence and esteem, than those whom they seek by legal enactments to suppress.

Besides the people constituting the ma-lority of the citizens of this state, do not ank for this law; they are opposed to it and to all enactments which impinge upon their just liberties or infringe upon their natural and "Inalienable rights," in the interests of a favored class: Therefore, we, your peti-tioners, earneatly protest against this attempted interference with individual and equal rights by a class of our citizens who now are seeking through the enactment of a special medical law, which will enable them to control the practice of medicine within this State, for their Individual benelit, to the great lajury of the rights and privileges justly pertaining to all other class-es of citizens; and as in duty bound, we will ever remonstrate.

The Patriotic Palue.

The Paine Monument Association receiv-

ed its completion in organization on Satur. day last, by a meeting held at 4 o'clock in the Grand Pacific hotel. Prof. Van Buren Denslow was elected chairman. A committee of three, appointed to prepare at once a plan of organization, reported a constitution which was adopted with some slight modifications. It provides that the organization shall be known as the Paine Monnment Association; that its object shall be the erection of a monument to Paine in one of the parks of the city. How long the Association will continue in existence is not known. It may be one year, or less, or more. No amount has yet been fixed upon as the one to have for an aim in attaining. but \$5,000 will probably be not far out of It is their duty to speak, and of their hear- the way. The announcement was made He had a sitting with Mrs. Simpson last that the receipts from Mr. Ingersoll's lec-

ture were \$1.039. Of course, this is nearly all clear profit, but just what the net amount will be is not known, as all the bills are not yet in.

Anniversary of the Birth of Thomas Paince

At the meeting last Thursday evening at Central Musical Hall, Col. Ingersoll was introduced to the vast audience by Geu. I. N. Stiles, who spoke as follows:

"This is the one hundred and forty-third anniversary of the birth of Thomas Paine —a patriot, a philosopher, the author of 'Common Sense,' the defendor of the rights of man, a friend of his kind, a philanthropist, a man. [Applause.]

"The mists and clouds in which religious bigotry has enshrouded his memory, have been dispelled by one who lives with us today, who is not unknown to you, who will tell you more of him to night. He needs no eulogium. I need address him by no title. I need only mention his name—Robert G. Ingersolt.

The mere announcement that Col. Ingersoll is to lecture in this city, is sufficient to generate enough enthusiasm in his behalf. to fill all the available space in any of our largest theatres, regardless of the character of the weather. Eloquent, logical, witty, at times sarcastic and then tender and pathetic, he holds an audience in breathless suspense, as he presents his well-condensed ideas on the subject under consideration. At his lecture last Thursday evening, in behalf of the Thomas Paine Mondment Assoclation, though the weather was unpropitions, every available seat was occupied, there being, it is claimed, about 3,500 gentlemen and ludies present,-the latter turned out in large numbers, many of whom were elegantly attired, indicating that the wealthy classes take a deep interest, not only in the lectures of Col. Ingersoll, but they cherish a deep affection for the memory of Thomas Paine, who said, "The world is my country, to do good, my religion."

There were several prominent divines among the audience, who did not come for the mere purpose of contributing the price of admission; they were there for the ostensible object of taking items, and also to measure the hero of the occasion, that they might be able to more successfully thunder against him in their own pulpits, and also more thoroughly besinear the name of Thomas Paine with the unmitigated lies which theologians have circulated so freely against him. Rev. J. K. Applebee was present, and he seemed to relish very keenly the rollicking sallies of the distinguished orator, his genial countenance being occasionally illuminated with a smile at some of his well timed hits.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Frank T. Ripley's meetings were well attended at Sheboygan Falls, Wis. He did a good work there.

We shall publish in our next issue an interesting biography, of that most estimable lady and author, Mrs. Emma Tuttle.

Rishou A. Beals has closed his engagements at Whittier and Hainsville, Ill. He lectures at Chebanse next Sunday.

Col. Bundy, accompanied by his wife, is at present sojourning in New York City. Their reception there by prominent Spiritualists, was most cordial.

E. G. Granville is now making arrangements to lecture in Southern Kansas and Missourl. He can be addressed Box 1144. Kansas City, Mo.

C. B. Lynn will lecture in Worcester, Mass., during February (address 60 Austin street); in Vineland, N. J., during March; in Philadelphia during April; in Stefford, Conn., during May and June.

Sunday, Feb 1st, that emineut trance medium, J. W. Colville, lectured at Halles' Hall, Cleveland, Ohio. On the 2nd he spoke at Newell's Hall, 849; Pearl St. On the 8th he holds forth again at Haile's Hall,

A. J. Fishback will give a course of lectures in Milton, Ill., commencing on February the 18th, and continue for five evennings. From there he goes to Time, four miles west of Milton, and will deliver five lectures.

A curious experiment can be seen in this city, at the office of the Presser Car Co., 129 Lasalle street.' A truck representing the old car, weighing twenty pounds, is drawn by a weight of ten ounces attached to a cord over a pully. A Prosser car filled with wheat, to weigh the same, is drawn by a weight of one ounce only.

The stock of this company is becoming more valuable every day, and our readers who can conveniently, are advised to drop in to their office, and carefully examine the whole subject. A small sum invested now may in the near future become of great value.

Capt. H. H. Brown spoke for the Society at Willimantic, Conn., on Sunday, the 25th of January. He gave there an address on the eve of the 29th, upon the "Life and Times of Thomas Paine," and spoke for the society again on Sunday, February 1st. Address him for work in that vicinity, either there or at 252 Steuben street, Brooklyn, New York.

Col. I. Eston, of Leavenworth, Kansas, has been spending several days in the city. His experiences in connection with Spiritnalism, are highly interesting. The account of the marriage of his spirit daughter to the son of ex-president Pierce, was re-published in France and Germany. He is highly mediumistic himself and whenever in the presence of a good medium, he is as a natural consequence overwhelmed with tests. week, with the most satisfactory results.

Conttoged from Blabth Page. LIBERTYT

[Applause] Is it a small thing to quench the thirst of hell with the holy trars of piety, break all the chains, put out the fires of civil war, stay the sword of the fanatic and tear the bloody hands of the church from the white throat of progress? Is it a small thing to make men truly free, to destroy the dogmas of ignorance, pre judice, and power, the polsoned fables of aupersittion, and drive from the beautiful face

of the earth the flend of fear? It does seem as shough the most zealous christians must at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine bar been presched. For more than a thousand years the church had, to a great extent, the control of the civilized world, and what has been the result? Are the christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of christians are trained and educated and drilled to murder their fellow chris lans. Every feation is grouning under a vast debt incurred in oarrying on war against other christians, or defending itself from christian assault. The world is covered with forts to protect christians from christians, and every sea is covered with Iron monsters ready totalow christian brains into eternal frotb. [Laughter] Millions upon millions are annually expended in the effort to construct will more deadly and terrible confines of death. Industry is crippled, honest toll is robbed, and even beggary to taxed to defray the expenses of christian murder. There must be some other way to reform this world. We have tried creed and dogma and fable, and they have failed-and they have falled in all the nations dead.

Nothing but education -- scientific education can benefit mankind. . We must flad out the laws of nature and conform to them.

WE REED PREE HODIES AND PREE MINDS. free labor and free thought, chainless hands and fetterless brains. Free labor will give us wealth. Free thought will give us truth. [Applause.]

We need men with moral courage to speak and write their real thoughts, and to stand by their convictions, even to the very death. We need have no tear of being too radical. The future will verify all grand and brave predictions. Paine was spleadidly in advance of his time, but he was orthodox compared to the infidels of to day. [Laughter.]
Science, the great iconsciast, has been very

distant.

busy since 1809, and by the highway of progreas are the broken images of the past, every band the people advance. The vicar of God has been pushed from the throne of the Canars, and upon the roofs of the Eternal city falls once more the shadow of the engle. All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite patience have furnished the lacts. The brave thinkers have nided them. The gloomy caverns of superstition have been transformed into temples of thought, and the demons of the past are the angels of to-day.

Science took a handful of sand, constructed a telescope, and with it explored the starry depths of heaven. Science wrested from the gods their thunderbolts; and now, the electric spark freighted with thought and love, flashes under all the waves of the sea. Science took a tear from the check of uppaids labor, converted it into steam, and created a giant that turns with tireless arm the countless wheels of

toll. [Applause.] Thomas Paine was one of the intellectual heroes, one of the men to whom we are indebted. . His name is associated forever with the great republic. He lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hassed and reproach for his portion. He are the bitter bread of neglect and sorraw. Ills friends were untrue to him because he was true to himself and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and what history calls success [Applance]

If to love your fellow men more than self is goodness, Thomas Paine was good. If to be, in advance of your time, to be a pioneer in the direction of right, is prestness, Thomas Paine was great. If to avow your, prenciples and discharge your duty in the presence of death is heraic, Thomas Paine was a hero.
At the age of seventy-three

DEATH TOCCHED HIS TIMED REART.

He died in the land his genius defended, under the flag he gave to the skles. Slander can not touch him now; hatred can not reach him more. He sleeps in the sauctuary of the tomb, beneath the quiet of the stars. A few more years, a few more brave men, a

few more rays of light, and mankind will yenerate the memory of him who said: "Any system of teligion that shocks the mind of a child cannot be a true system

"The world is my chuntry, and to do good my religion."

[Applause]
The next question is:

DID THOMAS PAIRE RECART!

Mr. Paine had prophesied that fanatics would crawl and cringe around him during his last-moments. He believed that they would put a lie in the mouth of death. When the shadow of the coming dissolution was upon hypocrite of his day hated him! [Great ap-Conningham, called to anany the dying man. Mr. Cunnugham had the politeness to say: "You have now a full view of death; you cannot live long; whoever does not believe in the Lord Jesus Christ will assuredly be damned." Mr. Palne replied: "Let me have none of your popish stuff Get away with you. Good morning." On another occasion a Methodist minister obtraded himself, Mr. Willett Hicks was present. The minister declared to Mr. Paine that "unless he repented of his unbelief he would be pamned." Paloe, although at the door of death, rose in his bed and indignantly requested the clergyman to leave the room. On another occasion, two brothers by the name of Pigott sought to convert him. He was displeased, and requested their departure. Afterward, Thumas Nixon and Capt, Daniel Pelton visited him for the express purpose of ascertaining whether he had, in any manner, changed his religious opinions. They were assured by the dying man that he still held the principles he had expressed in his writings.

Afterward, these gentlemen, hearing that William Cobbett was about to write a life of Paine, sent him the following note:

I must tell you now that it is of great importance to find out whether Paine recented. If he recauted then the Bible is true- [Laughter] --you can rest assured that a spring of water gushed out of a dead dry bone. If Paino recanted there is not the slightest doubt about that donkey making that speech to Mr. Baalam -not the slightest-[Laughter] - and if Patue did not recapt, then the whole thing is a mistake. I want to show that Thomas Paine died as he had lived, a friend of man and without superstition, and if you will stay here I will doit [Appleuse]

a history of the life and writings of Thomas Paine, if you have been furnished with materials to respect to his religious opinions, or rather of his recampation of his former opinlons before his death, all you have heard of his recauting is false. Being aware that such reports would be raked after his death by funatics who infested ble house at the time it was expected he would die, we, the subscribers, Intimate acquaintances of Thomas Palne since the year 1740, went to his house. He was sit-ting up in a chair, and apparently in full vigor and use of all his mental faculties. We interrogated bim upon his religious opinions, and If he had changed his mind, or repented of anything he had said or wrote on that subject He answered, "Not at all," and appeared rather offended at our supposition that any change should take place in his mind. We book down in writing the questions put to him and his answers thereto, before a number of persons then In his room, among whom were his doc-tor, Mrs. Bonneville, etc. This paper is mislaid and can not be found at present, but the above is the substance, which can be attested by many living witnesucs. THOMAS NIXON,

DANIEL PERSON.

An old man in Pennsylvania told me once that his father bired

AR OLD REPULCTIONARY SOLDIES. by the name of Thomas Martin to work for him. Martin was then quite an old man; and there was an old Presby terian preacher used to come there, by the name of Crawford, and he sat down by the fire and he got to talking one night, among other things, about Thomas Paine-what a wretched, infamous dog he was; and while he was in the midst of this conversation the old soldier rose from the fireplace, and he walked over to this preacher, and he said to him: "Did you ever see Thomas Paine!" No." "Well," he says, "I have I saw him at Valley Forge I heard read at the head of every regiment and company the letters of Thomas Paine. I heard them read the 'Crisis,' and I saw Thomas Paine writing on the head of a drum, sitting at the bivonae life, Hose simple words that inspired every patriot's besom, and I want to tell you, Mr. Preacher, that Thomas Paine did more for liberty than any priest that ever lived in this world."

And yet they say he was afraid to die? Afraid of what? Is there any God in heaven

If there is, Thomas Paine ought to be Afraid to die. In there any God that would damn a man for helping to free three millions of peaple? If Thomas Paine was in hell to night, and could get God's attention long enough to point him to the old banner of the stars thating over America, God would have to let him out, [Great applause.] What would be be afraid oft Had he ever burned anybody? No. Had he ever put anybody in the inquisition? No. Ever put the thumb serew on anybody? No. Ever jul anybody in prison so that some poor wife and mother would come and hold her little babe up at the grated window that the man bound to the floor might get one glimpse of his blue eyed babe? Dal he ever

Did he ever light a fagot? Did he ever tear human flesh? Why, what had he to be afraid of? He had helped to make the world free. He had helped create the only republic then on the earth. What was he afraid of? Was God a tory? It won't do, [Great Mughler.]

One would think from the persistence with which the orthodox have charged for the last seventy years that Thomas Paine recanted. that there must be some evidence of some kind to support those charges. Even with my ideas of the average honor of the leftevers in superstition, the average truthfulness of the disciples of fear, I did not believe that all these infamics rested solely upon poorly attested falsehoods. I had charity enough to supprese that comething had been said or done Thomas Paine capable of being tortured into a loundation of all these calumnies. What ortine had Thomas Paine committed that los should have feared to die! The only answer you can give is that he dealed the Inspiration of the Scriptures. If that is crime, the civil-bed world is filled with criminals. The pia-neers of bumas thought, the intellectual leaders of this world the foremost men in every science, the kings of literature and art, those who stand in the front of investigation, the men who are civilizing and elevating and refluing mankind.

ARE ALL UNRELIEVERS

in the ignorant dogma of inspiration. Why should we think that Thomas Paine was alraid to die? and why should the American people malign the memory of that great man? He the first to advocate the separation from the mother country. He was the first to write these words; "The United States of America." [Great applause.] Think of matigning that man! He was the first to lift his voice against human slavery, and while hundreds and thousands of ministers all over the United States not only believed in slavery, but bought and sold women and babes in the name of Jesus Christ, this infidel, this wretch who is now burning in the flames of hell, lifted his voice against human slavery and said: 'It is robbery, and a slaveholder is a thief; the whipper of women is a harbarian; the seller of a child is a savage." No wonder that the thieving

I have no love for any man who ever pra-tended to own a human being. I have so love, for a man who would sell a bake from the mother's throbbing, heaving, agonized breast. [Applause.] I have no respect for a man who considered a lash upon the naked back as a legal tender for labor performed. [Laughter and applause.] So write it down, Thomas Palne was

THE PIRET GREAT ADOLITIONIST

of America. [Applause.]
Now let me tell you another thing. He was the first man to raise his voice for the about tion of the death penalty in the French convention. - What more did he do? He was the first to anggest a federal constitution for the United States. He saw that the old articles of confederation were nothing; that they were ropes of water and chains of mist, and he said, We want a federal constitution so that when you pass a law raising 5 per cent you can make the Sintes pay it." Let us give him his due. What were all these preachers doing at that time! [Laughter, applause, and cheers]

He hated superstition; he loved the truth. He hated lyraphy; he loved liberty. He was the friend of the human race. He lived a have and thoughful life. He was a grand and irue and a generous men, and he died as he lived. Like a great and penceful river with green and alcaded banks, without a murmur. without a ripple, he flowed into the waveless ocean of eternal peace. I love him; I love every man who gave me, or helped to give me the liberty I enjoy to night; I love every man who helped put our flag in heaven. I love every man who has lifted his voice in any age for liberty, for a chalcless body and a fet-teriess brais. I love every man who has given NEW YORK, April 24, 1818 ... Sirk: Having he claimed for himself. [Applause.] I love bren informed that you have a design to write | every man who has thought more of principle | who knew her

than he has of position. I love the men who have trampled crowns honeath their feet that they might do something for mankind [Applause] and for that reason I love Thomas

I thank you all, ! wiles and gentlemen, every one -every one, for the attention you have given me this evening. Storms of applause and cheers !

Rev. A. J. Fishback, formerly a prominent Universalist infinister, heartily endorses the scheme, as set forth under the heading, "To Spiritualists."

We republish "The New Fire Department, and a Word to the Clergy," with several additional verses, by that distinguished poet, Warren Summer Barlow.

Last Sunday morning Mrs. Ophelia Samuels lectured to the First Society of Spiritualists, corner of Monroe and Latter streets. She is a very entertaining speaker,

Mr. and Mrs. Simpson started for New Orleans, Thursday, February 5th, They will remain there until the 15th. They have many warm friends in that city, who will be glad to see theur again.

Dr. J. K. Bulley spoke at Plumb Creek, Mitchell Co., Kans., Jan. 18th; at Chifton, Jan. 22nd and 25th. He reports good andiences and interest there, and in his work generally. May success attend all earnest and efficient labors; and this can only be with proper support by the friends of the cause. Dr. B. can be addressed until further notice at Chuton, Mo.

Business Aotices.

Hattle Vegetable Siellian light Rubewei elegtiven the head from daudruff. Give it a tital.

FROM a Distinguished Putacing - Prof. Green, a distinguished allogathic this scian, wrote to the Medical Record of Atlanta, Ga., to the effect that after all other means had failed, he sent for the Kidney Core, (S.fo Kidney and Liver Cure), and to his astonishment cured a perioda case of Bright's Discuss by administering it, and afterwards found it equally beneficial in other cases. He advised his brother physicians to use it in preference to anything class for kidney disorders.

HOARENBIA-All suffering from feritation of the Throat and Houseness will be agreeably surpitteed at the sincet locurdiste relief efforded by the use of " Housen's Broughal Troches "

SUMMER'S HEAT relaxes the system and renders un liable to attacks of dearthic s,dysentery, bloody. flux, cholera morbus, cramps in stomach, colic, and other painful and dangerous pflections for which Dr. Pierce's Compound Extract of Smart-Weed-compounded from the best French brands, Janualea giuger, amari-weed, or water pepper, anodyne, anothing and healing game and beloams, is a must putent specific. It is equally efficacious in breaking up code, fevers, and indiamatory attacks. Every bunsehold should be supplied with

RESULATE THE SECRETIONS -in our endeavors lo meserve health it leaf the utmost importance that we keep the occutiory agatem in perfect con dition. The weil known remedy Kidney Wort has specific action upon the kidneys, liver, and bowels. Use it instead of doorng with vice bit-ters or drastic pills. It is purely vegetable and is prompt but mild in action.

AGAIN VICTORIO CE - At the International Dairy Fair, held in New York Descubar 1879, a comunities of the most expert feather makers made the must careful feets of all the different Butter Calfore. The result was the manutums award of the only prize to Wells, Richardson & Co's Perfented Butter Color. Again this official and perfect color scores a victory as it always does when there is honest and fair competition with any of its com-petitors. Bold by Druggists and Merchants. Take

CLAINVOTART EXAMINATIONS FROM LOCK OF Hata .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address. E. F. Butterfield, M. D., Syracuse, N. T.

CURES RVERY CASE OF PILES.

MRS. D. JOHNSTON, Artist, 465 Farwell Ave. Milwaukee, Wie. Water Color Portraits aspecially.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mr. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another

SEALED LETTERS answered by R. W. Flint, 25 E. 14th atrect, N. Y. Terms: 62 and three 3-cent postage stamps. Money refunded if not an

Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 2 to 11 and 2 to 4, at Room 50, Merchant's Building, N. W. cor. La Saile and Washington Sts., Chicago, Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case Gomands. Bee advertisement intanother solutions

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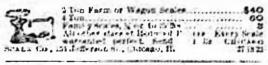


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By A. E. DEWTON.

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FOR THE TREATMENT OF CHRONIC DISEA'SES 212 houth Clark Street, Ch' cago, His.

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Poices from the People. AND INFORMATION ON VARIOUS

BUBLECTS PERTAINING TO THE MARMONIAL PHILOSOPHY.

The New Fire Department; and a Word to the Clergy.

HT WARREN AUUNDA BARLOW.

Awake fish your slumbers, all nations of earth, All kingdoms, all kindred, of whatever birth; For the fires of perdition, cultivened with groaus, whose coloring and the contract with groaus, Whose glaring red tongues, ever thirsting for

Whose billows of death, while eternity rolls, Are extending their arms to entirely our souls; To bring us with Balan within their emission. The andices abode of nine tenths of the racel Yes, wake from your slumbers, and bathe in the

Hight!
Engirdle your armor, prepare for the fight;
Cut loose from oppressors, their mandates defy,
Helleving that none but a coward can die!

A little Department of Firemen was formed, Which bravely the battling clements stormed;
The red, seathing fountain was hotly assailed,
Till the pulpits affrighted, all ralice and railed,
And woke such a tunnit their fues to defeat,
That Batan took courage within his retreat?

Still the war was exciting throughout all the land, Though few were the horoes that took the brave

aland: For the orthodex churches-though strange let me tell--Were coborts with Salan in fighting for hell!

This new combination with supplur and smoke, Bo tingled the senses that many awoke. Described their quarters, unfoldened by doubt, "Resolved, if hell could, it should be put out! Now joined the Department its numbers to swell— The New Fire Department," to battle with hell,

Their weapons were forgod on the suvil above, Were hammered by Wisdom, and tempered by

Thus, armed with the powers of invincible might, They battled for truth with the symbols of light.

The churches, affrighted, were all in a bleze, Where Salan was welcomed, reflecting the rays Of the bottomiess pit, who with auxious desires loined hands with the clergy in saving the fires!

in spite of all dugmas, all mandates and excels, The battle was waged for humanity's needs; Yet earth seemed enveloped with sulphur and

emoke. Till many su orthodex descon awake And joined the Department, now strong in its The New Fire Department to battle for truth.

The condict waxed stronger, as years went space, Enlisting the hopes and the fears of the race; While priests, in their frenzy to curb new desires, waste priests, in their frency to curb new desires, Preached long windy scrumns, inflaming the fires, Till the sulphurous fumes, with intensified heat, Drove many a priest from his creedal retreat,—Drove many a higot to dire unbelici.
White even this freedom afforded relief.
By breaking the shockles, the tenth to evolve breaking the shackles, the truth to expicre, And finding a flod whom the angels adore, Whose Fatherly kindness no language can tell, Remute from the fumes of an orthodox hell!

When he tully-hel rings the captain's clear lones, While the clashing of armor commingles with

Grouns. Chward, attit opward, not knowing defeat? Onward, brave heroes, but never retreat! Onward, thrice onward, the flames are abating! But half for a moment; the angels are waiting To bring the glad tidiogs, in merciles joke, That all we are fighting is orthodox smoke?

A BORD TO THE CLERRY.

Oh, yo proughers! tell us kindly .. If these dectrines once were true, And you never preached them blindly, Are they not as good as new?

If the people do not like them You should preach them all the more, Till they love elernal burnings, And your angry God adore!

We feel your immost soul would fain rebel Against these fabled thoughts of God and bell; Though sill! the warp and wool of many creeds Were ever lily suited to our needs.

Then why will you, in this chalgent age, Repose beneath the shadows of the part, And drink from stagnant, pertilectial pools, And feed upon the burks of bygone years-With which you long have dwarfed immortal souls; Whon manus freen from heaven's percontal fields, And waters jone from pearly fountains flow In rich abundance, suited to your needs?

Nay, more; for when our lamished souls repined Spon the barren borders of despute. And fain would feast on heaven's o'eragehing fruit You, like the dog within the manger filled. That never ale a morsel of the bay, But drove the patient hungry ox therefrom; Thus you, would fain debut the light of heaven, Would dictate, circumscribe, and limit man To your dogmatic and repulsive creeds. The willing flave to ignorance and fear! Thus curh and stuffly the powers of thought, Ignore the very elements of life, And force the world to worship at your shrine! And three the world to worself at your shrines.
If you while caged within your narrow sphere.
Bill close your eyes upon the realms of light,
Pray do not seek to hold expanding souls. Within the confines of your dark abode; But ever from the boundless fields of thought, Let each sulect what scemeth wise and heat, And freely breathe the atmosphere of heaven.

But strange your appetites should still desire This four decocion of a putrid fire, Which spurs the purpose of your wild hebest, And keeps alive the demon in your breast, Creates a bell of mythologic woes, Whose fancied fires were kindled for your foes; While God, traduced by your loverlive rule, Excites less reverence, than impecule.

But if your morbid isstes still crave such food, We hope it somehow may result in good; Yet fain believe from Nature's ample store. You may get learn to mine ber golden ore, To gether precious genus, and day by day. Retain the good, and cast the dross away; Till light adorns and animates the soul. And proves the cultured powers of self control; Through which the most be nighted souls will rise And reach the shining pathway of the skies. Thus you, at last, will join the glad refrain.—A proof that not a soul was made in value Paterson, N. J., Jan. 16th, 1880.

Binhop H. L. Ends, of Kentucky, writess The trason I prefer the Jounnal to other spiritual papers, is because most of them seem to be too tender footed or tender hearted to be willing to expose hypocritical pretenders, who practice fraud to make money on the creduity of teir neighbors, especially if such frauds bo ladies A building on fraud or false prefetate is worse than no building at all. Go on witnessing the chaff from the wheat, and angels will bless your is-

Alien F. Hall writes: Go on with your blow- against the humbugs who attach themneives to our ship like barnacles. Act out your noble motto, "Truth wears no mask, hows at no human shrine, seeks neither place nor applause; she only asks a hearing."

W. H Dorris writes: Myself and wife, could not do without the Journal. Go on, you are do-ing right; hew to the line, let the chips fall where they may.

Mary L. Mineer writes: We have taken the Jounnal until it has become identified as one of the family, and it always bears unto us most pleas-ant and wholesome messages.

W. H. Bartlow writes: The Journal is ever a welcome visitor; can't think of getting along

New York City Notes .- Mrs. Brigham, S. V. Wilson, A. J. Daris and Prol. Adler.

BY CALT. II II. BROWN.

During the last three weeks, I have had the pleasure of renewing toy association with the Spiritualists of New York City, and it is gratify ing to know that the three societies are all welt supported, and I hopefully took forward in the near future to the doubling of this number. The First Society with Mrs. N. T. J. Hrighsm as its paster, is too well known to need comment. It holds its own well. Here is a hotne for all who in the churches find themselves unsatisfied, and yet with deeply religious natures, seek and need something that a philosophical and selectific platform can never give them. It is an easy transi-tion from the church to her ministration, for sensitive, gentle and desply religious herself, she never Jara sudely the sensibilities of any one. Handling tenderly the creeds (with the gloves of christian Spiritualism) and gloing cew interpreta-tations to texts, she admirably fills a much needed place in the evolution from authority to reason and her auditors bringleg their old bottles, have them filled with new wine, and it is well, for even if by and bye the bettles break they will learn the added lesson, that no bottles are needed to hold the wine that is daily, may momentarily, distilling throughout all nature around us. By and live they will gladly let old bottles and ctoves go, but

nol now! Success ever attend the gentle tracher.
Once in two weeks Dr. J. V. Manshuld has at the
close of her evening address, given admirable tests,
and so well has he filled this field, that we wish he could be prominently before the public thernnot to supplement some dunday society lecture, but in an independent resure, dally for the good

of the sceking outside world. By and bye I shall have something more to say of the fuctor.

Different, and so different as never to antagonize with the First-Society, is the Second Society at Rapublican Hall. Radiesi, and having for ite purpose the furnishing of a variety of thought, it has given an admirable selection thus far. Wheeler, Shenard, Allyn, all shished their engagements while I was away. E. V. Wilson has returned for his third engagement, and I am glad to see him with nearly his old kine vigor. An old veteran, thrological dogmas and creeds get no mercy at his hands, and because of his very positiveness and frankness, he is a power that whis the respect even of enemies. Why is it that he is allowed, like so many more of us, to be monopolized by the East? Here is one proof of a point I made long ago: The multiplicity of the workers or resided the demand for the work ! Now York and New England have the greatest number of workers and at the same time they monopolize them, and the other sections allow Them to hold even those who have a western reputation when once they get here. Why? The answer is a bread and butter one. They are better paid, and owing to less traveling expenses their income is more. The de-mand for phenomena is great to day, and Bro. Wilson has a supply for that demand, and with returning health, we hope he will soon get out of his fluencial embarrassment.

his inaugust embarrassment.

Bro. Kiddle has spoken twice for this Society to crowded houses, at ten cents adiabation. Many were drawn out of sympathy for the man, owing to his treatment by the press and School Board of New York City. Then, there has been a large amount of free advertising for him, and it stimulated a curiosity that drew many others. As a speaker, to hart out as the ordinary spirithal lec-turer did, he would prove a failure, lacking in himself all the elements for compelling, as a reformer must a hearing for positive thought. Those who have read his book, can judge of the man. Spiritualists in their babyhood can find food therein, but those who have had a few years experience with our phenomena, can leach the would be teacher. In stimulating investigation among church members and business circles, his book has been one of the most important of late years, and because of bla reputation and personal influence, he is adding the cause greatly, and it is by these indirect means the man and the book be-

come valuable, rather than by wisdom of the thoughts uttered.

To turn from this crowded ball to the quiet audionce in Steck Hall, where the Harmonial Society and friends gather every Sunday to listen to A. J. Davis, is like going from the street to the parlor. But a few more than a hundred gatheged to the Seer, but they were carnest, thoughtful men and women; those who had passed those stages of Spiritualist's development in which curiosity, impatience and combativeness predominate, and reached that where the reason and conscience, re-ligion and science are at equilibrium. They were for truth and growth. It was growth to sit there, and then, I like Mr Davis most always-even where I don't agree with him, and I was glad to ace for myself the first practical steps towards a harmonial organization. The gathering came nearer to my ideal of a spiritual meeting than any hefore attended. Religious without cant, pro-grassive without bigolry leonoclastic without annibitation, both mind and heart are fed and the man made batter. Then Mrs. Davis adds a benediction to all, by the gentality and goodness she carries with her. Let bim speak to the few to-day; to moreow he will speak to the many, when those who now "draw" will be forgotten.

I am glad to see that In the Rm.1610, Putt.050PRteal Journal of the 17th last, you butlished an abstract of one of Prof. Fulix Adleric addresses; but no abstract can do him in-tice. He should be better known to the spiritualistic public. The practical work I have long walted to see Spiritualists inaugurate, his Society has begun. There our philosophy is brought down from clouds and made "to dwell with men." Strong must be the Inducement to keep me away from his discourse Bunday mornings, when at home, and only to hear and report for the Journal, did I forego for two Sundays this pleasure. The printed page connect represent him, for the charm of volcound manner is gone. Quiet, caim, conversational cave to moments of unexpected impassioned oratory, he holds you enchanted. His language is well chosen and his addresses are models of rhetoric all nover heard an extemporaneous speaker who chose words so well and to whom; I would recommend the young to go as to a model. The mantia Theo.

Parker wore in desire, seems to have fatten on him and he is doing practically what Parker dreamed.

Sometime after I have been more familiar with the Khidergartes, the ludustrious school just about to be opened, and the Rhical class for adults, I will report of them through the Joun-nal, in hores thereby to attendate others to go and do likewise. Talking takes practical form, with him, and by efforts to eightly train the chitdren of the working classes, he hopes to solve the social problems that mort he and will not down. and threaten disorder if not solved. Tip-day, Jac tith, his address was open "True Education, the question to be answered was, "How shall we make the working classes conjected?" His no-swer was: "By a proper course of industrial, intellectual and moral education," and he said, it is the province of a religious society to establish schools upon such improved methods of instruction to will shame the public into advance stops. I will not attempt to follow him, but let me give a few ideas to show you the man more truly: "The very utterance of the cry for justice is an

incalculable gain." "Many a young beart is stimulated and lospired with courage by every hold atterance."

"The middle ages, were the ages of ignorance,

hence of theology, but the time furthe pulley of ignorance is gone by."
"Ignorance is the fifth of the soul. Religion has been kept as a bugsboe to frighten the ranss.

"The selfish have in their wealth, made a dumb show of religion, because as long as they could make the mayors contented with dreams of the pleasure of the other world, they would not be disturbed by them in their enjoyment of the pleas-ure of this world. But the working people are becoming ured of the goody-goody songs of the church, and are beginning to demand their chare of

the joys of this world."

"The true way to reward labor here, is to sunobig
it. Make it a noble thing to labor, and the road is through that industrial education, that shall make all work mental, and the hand the servant of make all work methal, and the name the services of the brain; causing mental operations to bline through manual operations, thus making manual labor a mental operation. Teaching man to understand the laws underlying all his work and thus making him a conscious being. The brute-charalthe arms laws inconsciously, and man is obeys the same laws the consciousit, and man is only human as be is conscious if the operation of law. To day labor is brutish. We would have it follow mortals.

human. Man no longer is an ex-chillined to the cart of labor, but a charloteer holding the reine."

It is with rejuctance I feave this, but will only quote one more passage, and this from one of his published discourses untitled, "Conscience," to

allow him to fell you his religion: "What we desire we have declared; a religion so simple that the most ordinary understanding can greap it; so authoritative the most obdurate heart must how to it, and yet so high and pure that even the aristocracy of intellect—those rare souls that dwell upon the highla of humanity, shall find in it satisfaction; may, shall confess that the scope of its demands far transcends what even they can hope to realizuand we have found what we desire. We are like men who have come

upon a great treasure, and who do not weary to publish again and again the news of their good fortune. We are like those who have been lossed on the mad sea, and who now stand likels on the rocks whence the surges no more tear them. We are like those who have feared the luss of some dear friend and to whom their friend is rectored oven from the brink of the grave. Do they ask us for our religion? The pursuit of absolute justice, ab-solute purity, absolute love—that is our relig-

Cinirroyance.

The following article is from The Inventors' Record, in which it bears the little, "Startling Discovery: the Alleged Separation of Mind from Matter during life":—

We have received from a respected correspond-ent particulars of a remarkable experiment fo-sulting in phenomena which must lead to revela-

tions of a very startling character.
Our correspondent claims to have discovered a new application of magneto-electricity, by which the mind of a patient has acquired the power of apparently releasing listel from the trammels of matter, and of transporting listif to places distant Iron the body, which remains in a condition of re-mae, resembling the effect produced by assembled-ics. Whilst under the electric influence (the maunot of which our correspondent will not at present disclose) the mind can be directed to any spot or seene, and is succeptible of the same impres stone and conditions as would be experienced in the person of the patient himself. Scenes thus visited, and impressions thus received, are not only quite accurate, but the patient, when released from the electric influence, retains a perfect re-

membrance of information so acquired.
Our correspondent informs us that his patient on recovering from a prolonged state of come, in-sisted most eirenmonsly in the assurance that be had visited a accus and noted every detail of an event many miles away. He appeared to be an thoroughly convinced this was no mental delusion that careful impairies were instituted, which led the surprising corroboration of all the circumstantial minution. Utterly astonished at such an unexpected manifestation of mental faculties beyoud the limits of any abnormal power of the or dinary sauses, our correspondent was induced to unary suggestions, as easiling another patient unarqualuled with the marvelous occurrence related. On returning to sensibility this patient also described events be had mentally witnessed, all which proved to be accurate in every particular. In order, however, to place the phenomena beyour doubt, our carrespondent embjected himself to the electric treatment with the same result and. after repeating personal tests, has arrived at the conviction that the hody can be an acted on by electricity as to develon qualities and activity of mind marvelons in their range, and wast in their

mejortauce. Is there any connection between such phenom ena and the recognized facts classed under elec-trobiology? Are we really approaching the solu-tion of a great problem of life, which will reveal mysterious forces in nature heretofore ucknown? The great philosopher Humboldt tells us that a presumptuous scepticism which rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credu-lity," and we know that "there are more things in

heaven and earth than are dreamt of in our philos.

ophy."

Mr. Alfred Russel Wallaco, in an essay on Mr. Alfred Russel Wallaco, in an essay on miracles, has related many instances of intracti-logs clairvoyance. He tolls us that Sir Watter C. Trevelyan once received a letter from a lady, in which she mentioned the loss of a gold watch. Sir Walter sont the letter to a doctor who had a patient professing this stronge power. The patient immediately described the watch accurately, deimmediately described the watch accurately, de-picted, the furniture of the bouse, named the thief, and deslared that she could recognize the culprit's hadderiting. Her statements were doubted, for they fixed the their on a favorite servant; but sub-

sequent events proved every word to be true: Our correspondent, whose eminent position in the medical and scientific world entitles his opin ion to great respect, promises to make known the exact method employed to produce this extraordi-nary phenomenon, which be considers is susceptible of very simple scientific explanation, and which he believes it is in the power of every person to

develop in blinself. Should this fact stated by our correspondent be ultimately substantiated by further evidence, it is almost impossible to measure the extent to which thurst imposerve to because the extent to white such a discovery mast revolutionize all modern thought and action. The contingencies of temporarily quitting at all our encumbrances of the flesh, and defying time, space, and all the immutable laws of the material universe, require a desperate flight of imagination to condeive.

We shall find ourselves face to face with a new temporarile of the first will fell.

era of philosophical impliryth A light will fall athwart the dark untrodden paths where lie the mysteries of conscious life, and we shall break from our finite bonds to stand in the presence of the Infalta.

Cured by Spirit Power.

The perusing of a communication by R. Welton. on the protection of Doctors, caused me to reflect upon my pastsuffering, which was caused by their mercurial treatment, which nearly rulned my physical hody. I cannot withhold my testimony against their injurious practice, inasmuch as they seem determined to establish compulsory laws, to compel the afflicted to give them their patronage, and prohibit all others who may not have obtain. ed a diploma for healing the offlicted, either by magnetism or otherwise, as reason or common u-nse may dictate. For more than twenty years, at various times, the dear angels have come to my aid. About three weeks ago, I was prestrated with a severe billous attack, and my daughter importuded me to call in medical aid. From the commencement of my sickness. I was impressed not to call in a doctor, but trust in the powers above, and after two days of sovere suffering, they came to my aid. There seemed to be a perfectly formed circle of beautiful angels, who seemed to descend from the heavens above, clothed in garments of transparent hue. One of the number laid hands upon my head, and all pain instantly vanished. I seemed as if in a trance. I was so happy, and I shouted so loud, that my daughter came to my room, supposing that I was suffering

Will the doctors also demand a diploma of this beavenly concourse of loving augels? Oh! ye wise ones of earth, ye are treading on forbidden ground, and the time is near at hand when the wisdom of the earthly wise will perish, and the wisdom of angels will rule on the earth. When the worldly wise shall be able to reverse the river. and cause the waters thereof to dow back to its fountain head, or by raising their puny arms, aball cause the sun to cease its shiring, then, and not till then, may they hope to cope with the powers

from the celestial world. My experience for many years, proves to me, that right conditions are only required, to enable the sickly and suffering to receive aid from that source thick is divine, and that, too, without money or price. Not only in sickness have spirits come to my sid, but in times of danger they have made their presence known. Perhaps in some future time, I may give a detailed account of their beaverly premonitions. I am satisfied that we cannot expect ald from the pure and the good, unicas we strive to become like unto them

Mrs. W. H. Comutock writes: Many have acknowledged in reading the RELIGIO PHILOSOPH-ICAL JOURNAL, that Spiritualism is not what they thought it was. Thank God that I am a Spiritualist, and I wish all my friends were, too; for it would free their minds of all fear and dread of Communication from G, Wordswith.

To the Editor of the Belleto-Philosophical Journal:

Perchance I have a copy of your Hattand-Philosophical Journal, No. 3, September 13th, 1879, and am so much impressed with its value that I wish to become a subscriber, hoping thus to tearn more of its teachings, it have for twenty years and more been the vicilin of peculiar impressions, and have had a great trial myself, and have seriously exercised my friends, in trying to fight them off as evil spirits, etc. Now I believe they are spirits of light, stiving to rive the vall of an early education, and open my heart to the cicar smulight of truth.

The main object of my life thus far, has been to do good, but how easily we are perverted; and I have often thought in the business of life that I am a middle man, and it is, if I know my own

To the Editor of the Belleto-Philosophical Journal:

ato a middle man, and it is, if I know my own heart, my desire to be a medium of truth, and do

the will of beaven. There is a etigua upon the turm "Spiritualism,"

and I prefer becometism for the reason and under that aign must we conquer. I have long ago sub-scribed to all the the creeds of the Congregational church. It is no doubt 'a good foundation from which to rise, but it does not satisfy those times, and I must seek closer communion with my heavenly Yathur. A blage is needed between the so-called christian church and Nature's God, for the manacles of superalition were never more firm upon any people than they are to-day upon many; age, most of those, who call themselves christians. The word is still, "Let there be light," and a light comes with power, but before it can permeate and illumine the universal heart, there must be a solution of grace divine removing the rust of ages and softening some of the saper Ities of humanity.

I am a movies to every respect, having never

I am a novice in every respect, having never witnessed any manifestations, and do not understand the vocabulary of your faith and teachings, having learned more by the perusal of No. 2, above alluded to, than I ever knew before of so called Spiritualism. I have always been taught to be afraid of it, but I ask for truth and believe It will make me free. I bulieve that Jesus Christ was its chief and its best exemplar. With the mass of those who call themselves christians, Christ is a great mystery; they do not take him in—"regeive him"—while valuey trying to take him on, thus

him"—while valuey trying to take him on, thus falling far short in the grand fruition of his life.

In common parlance I should say,"Pray for me;" meanwhile I subscribe for your paper, hoping thus to open an avenue and prepare a way whereby the truth as it is in God may roll in upon me, that I may be illuminated, and may become even a reductor and "door" to others. I shall be glad, so fast as I am able to comprehend the truth to join the circle of your disciples and leachers, and when'in rapport to breathe with them the influence of the divine spirit.

It has been my good fortune to have put in my hands the "Principles of Light and Color," by liab-bit. I am free to say it is "the grande-t book that was ever written by one man, and its study will prepare the thoughtful to see themselves in a light that is true, and open the way for their de-velopment without end. It teaches the basic principles of iffe, the laws of atomic and chemical action, and its knowledge would revolutionize the "philosophics" of man, and prepare the way for

that millential reign which is even now upon us, if our hearts were only pure and right.

Another "eye opener," for which I give thanks, is toe "Parorsia," by Dr. J. P. Warren, editor Christian Mirror, Portland, Me. It is a critical atudy of the Scripture doctrines of Christ, his presence, reign, etc., preparing the way for an entire revision of the realms of eachatology. The Doctor is even now called heretical, but what of that when some of our primitive and most lifustrious predecessors were called mad. Dr. War-ren's "Paronsia" will be a sword among the churchee, as will Dr. Babbitt's great book revo-bitionize the arts and science. The fact is, the pall that scenes of Calvary spread o'er earth, is rifted by this new light of pneumatology, and the shroud is also rising, so that universal man will soon be able to see the light so long time on the

way from the throne of fied.

As I said, I am a novice is this new field of thought, and I wish to be instructed, and pray the good spirit may direct towards me the kindly influences of truth, and that you will advise me in my readings, etc., that I may make good pro-

Not long since my sweet wife "passed on" to the spirit land, and I am left journeying alone, but I have every reason to believe she is not far away; and what a blessed thing it is to bold communion with sainla,

I may at some future day, write you from the land of oranges and flowers.

G. WORDSWITH. Apopka city, Orange Co., Florida.

A Prophetic Drenn.

I am not superstitions, but rather disposed to discredit anything for which I have no evidence. However, I had a dream some twenty years ago, which had so singular a fulfillment, that I am puzzled to understand it. I had been residing in this place (Jackson, Obio,) about a year, when a friend and his wife visited me, and intended to stay overnight. I had intended to go some three inles in to the country on that afternoon, to buy some po-tatoes from a farmer. I intended to walk, as it was a pleasant spring afternoon. My friend said he would on with me.

Some three months before this, in the winter. I dreamed that I was in a strange place, in the woods, on a high ridge, and the sun was getting low in the west. The wind was gently blowing, and made a lone-ome, mosning sound, as the tall, slender white-oak trees awayed to and fro. I went down the west alde of the bill, and looking to my left, in a southerly direction, saw a man up a hollow, with a sorrel horse bitched to a sled. He was loading blocks of wood upon the sled. These blocks were such as are split off logs before belog hewn, to build log houses in wooded countries. So much for the dream.

Late in the afternoon my friend and I started to go to the farmer's house. Neither of us had ever been there. We were told to go on a road leading westward about a mile, when the road turned south, but we must keep due west along a fence until we came to a wood, then proceed over a high hill, still going west, when we would come to another road, which would lead us to the

When we get upon the top of the hill the sun was low in the west, the tall white-nak trees were swaying in the gentle wind, and the mouning sound was pleasant to hear. Like a flash it struck me that I had been there before. I knew that in reality I had never been nearer that place than the town, over two miles distant. Buttery dream was all plainly before mo. I stopped and related my dream to my friend, and told him about seeing, in my dream, the horse, also, and man loading the blocks. We could not see the place in the hollow We could not see the place in the bollow from where we stood, but we proceeded down the western side of the hill, the place now being perfectly familiar to me. When nearly to the foot of the hill, there were man, horse, sled, and blocks, just as I had told my companion. "My God!" said he. "there they are!" Was this mere accident, or what was it? The

dream and Its singular fulfillment seem utterly without design or meaning. All I can say is, that I have told it exactly as it took place.

DAVIS MACKLEY, in Phyenological Journal.

H.C. Hall writes: Nothing can be more comforting to me than the happy thought of immortality; what a grand thought it is to see this life reaching away into infinite space and infinite time; mind meeting mind, love and affection meeting love and affection, memory and memory blending away over in the Summer land, where all is bright and beautiful. It is this which makes life a grand

bleselut. When in Chicago I purchased the "Arcana of fipiritualism," by Hudson Tuttle. Surely the sugels must have been with him when he wrote its grand and clovating pages. It has been a com-fort and a jux-to me. It cannot fall to clevate all who are fortunate enough to read its angel mes-BARC.

80 many in the churches are becoming liberal in thought, we know that superstition and ignor-ance must fade away, dogmas, bantism, wafers, wine, all must give place to spiritual blessings which alone can elevate the race.

N E. Higgins writes; I feel an interest in the death. God and angels will bless you for the noble grand and noble work your paper is accomplish-efforts you are every day making for the good of ing, and shall do all in my power to assist it on its

A Taste for Tobacco Bantabed by the 6 , Spielta.

To the Editor of the Religio Philosophical Journal: D. K. Dills speaks of his experience in being cured of the use of tobacco, under the head of "A Startling Cure." The point that detracts somewhat from the startling part, is that he was then prostrate on a sick bed. It is not unusual for those who have been sick, to find their system so chang-

ed as to abbor tobacco upon their recovery.

I was cured by spirit power of the use of tobacco, and of all desire for it while in perfect health.

I had been an inveterale user of the weed for many I had been an inveterate user of the weed for many years, with the exception of one, when I shetaihed cultirely from it, but I never lost my appallic for it, and voluntarily commenced its use again, thinking I would suffer less by doing so, then from the constant cravings for it. The manner of my quitting was as follows: "I attended a circle one night and being somewhat skeptical, I asked if the spirits could influence others the same as they superently did the medium, and if so, why not affect me? I was answered at once, "Too much tobacce." I was at that time averaging a dime's worth of the cut per day, besides amoking from three to ten cigars. three to ten clears.

lasked, "Can you assist me in getting rid of the habit?" I was answered "Yea" I then asked fill should quit the use at once, and was told to do so. and they would manage the real, and that I should be cured within one week. To my surprise, the next moroing I had no desire for lobacco, although I had previously always put my hand in my pan-taloons pocket to get w chew, before putting them on. After calling my breakfast, I smoked a cigar and continued for three days to smoke one after each most, but had no desire for more, and then I found myself unable to smoke a whole eight, the tobacco becoming so distanteful to me. On the seventh day I purchased a clear in the morning and smoked less than one-quarter of an inch of it. when I could smoke no more. I tried it again several times during the day and with the same regult. Since that time I have no desire for totacco. I can smell of it and handle it without being ex-cited for or against it, although I must admit that the presence of hubitual smukers, are distasteful to . BETH TURNEL

J. A. Hyatt writes: Picase find enclosed re-mittance for another year's subscription for the dear Johnnan, the best paper of all; it works for truth and puts down error.

Notes and Extracts,

None are all good. None are all evil. The devices of evil create their own retribu-

Birni creeds have no foundation save that of houry, no certebra save that of tradition and habit. According to Andrew Jackson Davis, method s so emanation from principle, and principle is an evolution of an idea.

In messaurism the powerful, concentrated will of the operator throws a sublike force from his own body into that of his subject.

Menriy all systems of religions claim that the great aim of their ministrations is to educate the people, but do they do lt?

Men of great and stirring powers, who are deethed to mold the age in which they are horn, must first mold themselves upon it.—Coleridge, Spiritual education differs from material in

this—it extends through every crevice of life, has to do with every nerve and fibre of the whole be-It should be borne lu mind that Spiritualism is lu its first decade. It has not lived through one generation; yet its warp and woof is gathered

Spiritualism has positive demonstration for its bulwark, and appeals to the source, the coason, the memory, the heart, in support of its claims to Affinity exists between humanity and the

spirst circles; and, according to thought, to dis-position, and to will is the character and tendency of our associations. Elementary existence like ours on the earth-

plane is of a probationary and educational charac-ter, and is a fursiry, so to speak, for discipline in thought and conduct The pulpit-bypocrite's stock in-trade is a wordy

faith, and the apiritualist's etack in trade is demonstrated, palpable facts, the imitation of which cannot long escape detection. Religion is not an arbitrary or imaginary unded upon eterant tr

or it never can have any foundation at all. Religion is the practice of virtue.- Clarke. The five best missionaries of the world, and they who will most faithfully fulfil their trust, are the faculties comprised under the names of Thought, Reason, Judgment, Common-sense, and

Spirituation has driven the are of reason ous cilluvia has been dealing out death and misery for ages. Reason, the light sent into the world, is beginning to shine upon the pathway of man-

kind. There is but little difference between the bypoerley of the holy man who preaches the gospel on the Sunday and faithfully serves His Batanic Mulcely in various ways during the week, and the clever rogue who pretends to be a medium, but is only an unprincipled charlatan.

Spiritualism-pure, genutue, and rightly understood—is yet destined to subvert the fossil theories of orthodoxy, and give to man a new and living faith, encircing him with the highest moral influences while ou earth, and taugibly linking him with the higher and purer life beyond. Spiritualism numbers among its believers

and adherents men of the leet, position, and pro-bity—men who would score to sell their manhood or their honor for the pottage mess of being identified with a sensation, and who have publicly and privately proved and acknowledged the reason of the hope that is in them. Several of the Paquan tribes wear artificial talls, made of grass, but do not encumber them-selves with clothing. The editor of Naturi rug-gosts that the "link" which Darwin could not find

became extinct in New Gaines at a comparatively recent period, and these descendants keep up the ancestral tradition by thus almulating their distinguishing characteristic. Meditums are often made to enffer for the practices of others. A circle has much to do with the manifestations prescuted. A circle where the

predominant element is of that low order of cunning which makes pretensions of great learning, will attract spirits who are so fully up to the tricks of the trade as any member of that order, while the medium may be boncet. Spiritualism is to day like a fountain, send. ing forth its waters for the healing of the nations. The streams which flow out from this fountain and go ripplion down to the valleys below, purify

themselves by this process of friction and chemical, affinities, the impure deposits aink to the bottom, and the pure water flows on, making music that charms the soul and idads it to do homege to the power which supplies the foun-A new experiment was recently tried with some

degree of success through the mediumship of Mr. W. G. Haxby at a scance of the Dalston Association. Mr. Harby stood amongst the eitters, one of whom held both of his hands, and while the me-dium was thus secured a "form" came from the inner room, a peculiar luminosity accompanying its movements, the "spirit" uttering a few words to attract the attention of the atters. The object of the experiment was to supply an additional demonstration of the separate existence of the apirit form and the medium. Two instances of what is termed the passage of matter through matter are reported in connection with Mr. Harby's mediumship at the rooms of the Dalston Association on lith uil., when the back of a mahogany chair was threaded on to the coupled hands of the medjum and Mr. Thomas K. Howden, who testifies to not having relaxed his hold of the medium's hand. At the same reaucs, when the medium had been carefully secured by a silken cord by Mr. R. Bedmer, BCB, it was found that the silk had apparently been passed through the solid woodwork of the middle rail in the back of the chair, although the the knots showed no signs of having been tamper. ed with .- Beirthed Notes.

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Under a segger of duty which I owe to mankind, and serve cially to all those of the various Christian denominations. I feel myself impelled to have this extraordinary level to the world. It purports to be THE TRUE Bustour or Jesus or WARARUTH: being the first and only work in which is portrayed the true character and works of that much extremed and beloved individual. In it, he is divested of all the slyth ical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were aministility. instice, truthfulness and benevalence; who finally became a martyr to his love and good intentions toward mankind The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clairaudient communications and mental visions through the Medium and Author. The grouping of these characters, compilling the incidents, description of the scenery and Higgs tions, are given in the words and style of the Author, who has no other apology to make for any imperections that may be found, than that he has done his best to make it comprehen sive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the uge, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to perme it, will find that everything therein stated is based upon physical and moral facts and probabilition. In accomiance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitions errors -each being the wish of the Spirits, and of the hamble indiwidnes who subscribes himself the Higgs on and Arrivon.

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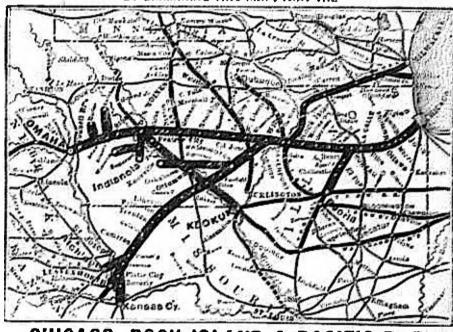
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Continued from First Page. who doubts or denies. Belief is regarded as the one essential thing. To practice justice, to love mercy, is not enough;

YOU MUST BELIEVE in some incomprehensible creed. "Once one is three, and three times one is one." The man who practiced every virtue, but falled to believe, was execrated. Nothing so outrages the feeling of the church as a moral unbeliever, nothing so horrible as a charitable atheist.

When Paine was born the world was religious, the pulpit was the real throne, and the churches were making every effort to crush out of the brain the idea that it had the right to think.

He again made up his mind to sacrifice himself. He commenced with the assertion, "That any system of religion that has anything in it that shocks the mind of a child cannot be a true system." What a beautiful, what a tender centiment! No wonder the church began to hate him.

HE BELIEVED IN ONE GOD, AND IN NO HORE. After this life he hoped for happiness. He believed that true religion consisted in doing justice, loving mercy; in endeavoring to make our fellow-creatures happy, and in of-fering to God the fruit of the heart. He de-nied the inspiration of the scriptures. This

He contended that it is a contradiction in terms to call anything a revelation that comes to us at second-hand, either verbally or in writing. He asserted that revelation is necessarily limited to the first communication, and that after that it is only an account of something which another person says was a revelation to him. We have only his word for it, as it was never made to us. This argument never has been, and probably never will be answered. He denied the divine origin of Christ, and showed conclusively that the pretended prophe oice of the Old Testament had no reference to him whitever. And yet he believed that Christ was a virtuous and amiable man; that the morality be taught and practiced was of the most benevotent and clevated character, and that it had not been exceeded by any. Upon this point he entertained the same sentiments now held by the Unitarians, and in fact by all the most enlight ened christians.

In his time the church believed and laught that every word in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its natronomy, fulse in its chronology and geology false in its history, and so far as the Old Testament is concerned, false in almost everything. [Laughter.] There are but few, if any, accentific men, who apprehend that the Hilde is literally true. Who on earth at this day would pretend to settle any scientific question by a text from the Bible? The old belief is confined to the ignorant and zealous. The church itself will before long be driven to occupy the position of Thomas Paine. The light minds of the orthodox world, to day, are endeavoring to prove the existence of a personal delty. All other questions occupy a minor place. You are no longer asked to swallow the Bible minor.

WHALE, JONAIT AND ALL.

you are simply required to believe in God and pay your paw-rent, [Laughter.] There is not now an enlightened, minister in the world who will seriously contend that Sampson's strongth was in his hair, or that necromancers of Egypt could turn water into blood, and pieces of wood late serpents. These follies have passed away, and the only reason that the religious world can now have for disliking Paine is that they have been forced to adopt as many of his-

Palne thought the barbarities of the Old the real character of God. He believed the murder, massacre, and indiscriminate slaughter had never been commanded by the Deky. He regarded much of the Bible as childish, un-Important, and foolish. The scientific world entertained the same opinion Paint attack-ed the Bible precisely by the same spirit in which he had attacked the pretensions of the kings. He used the same weapons. All the pomp in the world could not make him cower, His reason knew no "Holy of Holies" except the abode of truth. The sciences were then in their infancy. The attention of the really learned had not been directed to an impartial examination of our pretended revelation. It was accepted by most as a matter of course. The church was all powerful, and no one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental dustrines of Christianity. The infamous doctrine that salvation depends upon belief, upon a mere intellectual conviction, was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devillab doctrine shock ed the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as huriful as senseless. For the over-throw of this infamous touet Paine exerted all his strength. He left few arguments to be used by those who should come after himsand HE USED NONE THAT HAVE DEEN BEFUTED.

The combined wisdom any genius of all man-kind can not possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished, elther in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be caught in its tolls and source, that we may be led by its felse and delusive glare out of the narrow path that leads to joy into the broad way of over-lasting death? Is it possible that we have been given reason simply that we may through faith igoure its deductions and avoid its conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in mutters of religion, that is in say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Why should we throw away the law given to Moses by God himself, and have the audacity to make some of our own? How dare we drown the thunders of Sinal by call ing the ayes and ones to a petty legislature! resson can determine what is me ciful, what is just, the duties of man to man, what more do we want either in time or elemity?

Down, forever down, with any religion that' requires upon its ignorant altar its sacrifice of the goddess Resson; that compels her to abdicate forever the abining throne of the soul. strips from her form the imperial purple, anatches from her hand the sceptre of thought, and makes her the bond-woman of a sensuless

faith. [Appleuse.] If a man should tell you he had the most beautiful painting in the world, and after taking you where it was should insist upon hav-

he was a most excellent performer on the violin, and yet refused to play unless your care were stopped, you would think, to say the least of it, that he had arrold way of convinc-ing you of his musical ability: But would bis conduct be any more wonderful than that of a religioust who asks that before examin ing his creed you will have the kindness to throw away your reason? The first gentleman says; "Keep your eyes shut; my pleture will hear everything but boing seen." [Laughter.] 'Keep your ears stopped; my music objects to nothing but being heard.' [Laughter.) The last says: "Away with your reason; my religion dreads nothing but being under-[Laughter.]

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers slucere. We do not attack

WE ATTACK THEIR CREED.

We accord to them the same rights that we ask We believe that their doctrines are liurtful, and I am going to do what I canagainst them. [Apolanse.] We believe that the frightful text, "He that believeth shall be naved, and he that believeth not shall be damned." has covered the earth with blood. You might as well say all that have red hair shall be damned. [Langhter] It has filled the heart with arrogance, cruelly, and murder. It has caused the religious wara; hound hundreds of thousands to the stake; founded inquisitions; alled dangeons; invented instrumonly of toriure; laught the mother to hate her child; imprisoned the mind; filled the world with ignormice; persecuted the lovers of wladem; bullt the mounterles and convents; made happiness a crime, investigation a sin, and active lange a hissphemy. It has polsoned the springs of leganing; misdirected the energies of the world; filled all countries with want; howsen the people in hovels; fed them with familie; and, but for the efforts of a few brave infidels, it would have taken the world back to the midnight of barbarism. and left the heavons without a star.

The midigners of Paine say that he had no

right to attack this doctrine, because HE WAS UNACQUAINTED WITH THE DEAD LAR-

GUAGES, and, for this reason, it was a niece of pure impudence in him to investigate the Scriptures.

Is it necessary to understand Hebrew in order to know that ernelty is not a virtue, that murder is inconsistent with infinite goodness, and that eternal punishment can be infleted upon man only by an eternal flend? is it really essential to conjugate the Greek verbs beore you can make up your mind as to the prohability of dead people getting out of their graves? Must one be versed in Latin before he is entitled to express his opinion as to the genuloeness of a pretended revelation from God! Common sense belongs exclusively to no tongue. Logie is not confined to, my bas it been buried with the dead languages. Painc attucked the Bible as It is translated. If the translation is wrong, let its defenders correct

The Christianity of Paine's day is not the Christianity of our time. There has been a great improvement since then. It is better now because there is less of it. [Applicuse.] One hundred and fifty years ago the foremost preachers of our time-that gentleman who proaches in this magnificent hall-would have perished at the stake. Lord, Lord how John Calvin would have liked to have roasted this man, and the pertune of his burning flesh would have filled heaven with jay [Laughter.] A Universalist would have been forn in pieces in England, Scotland, and America. Uniter inus would have found themselves in the stocks, pelted by the rabble with dead cats-[Laughter]-after which their cars would have been cut off, their tongues bored, and their forcheads branded. Less than one hundred and fifty years ago the following law was

IN PORCE IN MARYGAND:

fig it enacted by the right honorable, the local proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of the assembly, and the authority of the same;

"That if any person shall bereafter, within this provinge, willingly, maticiously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Savior, Jesus Christ, he the Son of God, or shall dear the Hely Thinly, the Father, Son, and the Holy Ghost, or the Gold head of any of the three persons or the unity of the God head - [laughter] - or shall utter any profuse words concerning the Holy Trinity, or the persons thereof, and shall therefor be convicted by verdict, shall, for the first offense, he bored through the tongue, and fined \$20, to be levied of his body. As for the accord offense, the offender shall be stigmatized by burning in the forehead the letter B, and fined £40 And that for the third offense, the offender shall suffer death without the benefit of clergy."

The strange thing about this law is, that it

has never been respected, and was in force in the District of Columbia up to 1875. Laws like this were in force in most of the colonies and in all countries where the church had

In the Old Testament the death penulty was attached to bundreds of offenses. It has been the same in all christian countries. To day, in civilized governments, the wath penatty is attached only to murder and treason; and in some it has been entirely abilished. What a commentary upon the civine systems of the

In the day of Thomas Paine THE CHURCH WAS IONOBANT, BLOODY, AND

RELENTLESS. In Scotland the "kirk" was at the summit of its power. It was a full sister of the Spanish loquisition. It waged war upon human nature. It was the enemy of happiness, the hater of joy, and the despiser of liberty. It taught parents to murder their children rather than to allow them to propagate error. If the mother held opinions of which the infamous "kick" disapproved, her children were taken from her arms, her babe from her very bosom, and she was not allowed to see them, or write them a word. It would not allow shipwreck-

ed sallers to be rescued from drowning on Sunday. [Laughter.] Oh, you have no idea what a musa il kicks up in heaven to have anybody swim on Sunday. It fills all the wheeling worlds with sad ness to see a boy in a boat, and the attention of the recording secretary is called to it. In a voice of thunder they say, "Upset him!" [Laughter and applause.]

It sought to annihilate pleasure, to pollule the heart by filling it with religious cruelty and gloom, and to change mankind late a vast horde of pious, heartless fiends. One of the most factions Scotch divines said: "The kirk holds that religious teleration is not far from blusphemy." And this same Scotch kirk de-nounced, beyond measure, the man who had the moral grandeur to say, "The world is my country, and to do good my religion." And this same kirk abhorred the man who said, "Any system of religion that shocks the mind of a child-can not be a true Fystem."

ing you where it was should insist upon having your eyes shot, you would likely suspect as the beauties of endiess forment, and listen-

ofther that he had no painting or that it was ing to the weak walling of damned infants some pitlable daub. Should be tell you that struggling in the alimy coils and palson folds of the worm that never dies. [Laughter and applause l

About the beginning of the nineteenth century a boy by the name of Thomas Aikenhood was indicted and tried at Edinburgh for having denied the Inspiration of the Beriptures, and for having, on several occasions, when cold, wished himself in hell that he might get warm. [Laughter] Notwithstanding the poor boy recented and begged for mercy, he was found guilty and hanged. His body was thrown in a hole at the foot of the scaffold and cover ed with stones, and though his mother came with her face covered with tears, begging for the corpse, she was denied and driven away it the name of charity. That is religion, and in the velvet of their politeness there lurks the claws of a tiger. Just give them the power and see how quick I would leave this part of the country. They know I am going to be borned forever; they know I am going to hell, but that don't salisfy thom. They want to give me a little foretaste here. [[saughter.]

Prosecutions and executions like these were common in every Christian country, and all of them based upon the belief that an intellectual conviction is a crime,

No wonder the church hated and traduced the author of the "Age of Reason."

England was filled with Puritan gloom and Episcopal ceremony. The ideas of crazy fanatics and extravagant poels were taken as sober facts. Milton had clothed Christianity in the soiled and faded thery of the gods-had added to the story of Christ the fables of mythology. He gave to the Protestant church the most outragonusly material ideas of the Doily. He turned all the angels into soldiers -made heaven a buttle-field, put Christ in uniform, and described God as a militia general. [Laughter] Ills works were considered by the Protestants nearly as sacred as the lible finelf, and the imagination of the people was thoroughly polluted by the horrible imagery, the sublime absurdity, of the blind Milton.

Heaven and hell were realities-the judgment day was expected-books of accounts would be opened. Every man would hear the charges against him read. God was supposed to sit upon a golden throne, surrounded by the tallest angels, with harps in their hands and crowns on their heads. The goats would be thrust into eternal fire on the left, while the orthodox sheep, on the right, were to gambol on sanny slopes forever and forever. [Loud hoighter.] So all the priests were willing to save the slope for half the wool. [Laughter.] The nation was profoundly ignorant, and

consequently extremely religious, so far as bellef was concerned. In Europe liberty was lying chained in the inquisition, her white bosom stained with blood. In the new world the Parities had been hanging and burning in the name of God, and selling white Quaker children into slavery

lo the name of Christ, who said, "Suffer little children to come unto Me" Under such conditions progress was impos-

Some one had to lead the way.

The church is, and always has been, incapable of a forward movement. Religion always books back. The church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile. [Laughter.]

Some one not connected with the church, had to attack the monster that was eating out the heart of the world. Some one had to sacrifice himself for the good of all. The peaple were in the most object slavery; their mangood had been taken from them by pomp, by pageantry, and power.

Progress is born of doubt and inquiry. The church never doubts -- never inquires. To doubt is heresy—to inquire is to admit that you do not know-the church does neither.

More than a century ago Catholicism, wrap-ped in robes red with the innocent blood of intilious, holding in her frantic clutch crowns and scepters, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church can never recover. Livid with hatred she launched her eternal anathems at the great destroyer, and Ignorant Protestants have echoed the curse of Rome.

In our country the church was all powerful and, although divided into many sects, would instantly unite to repel a common foc. Paine did for Protestantism what Voltaire did for Catholicism.

PAINE STRUCK THE FIRST GRAND BLOW. The "Age of Reason", did more to under-

mine the power of the Profitant church than all other books then known. It furnished an immense amount of food for thought. It was written for the average mind, and is a straightforward lionest investigation of the Bible, and of the Christian system. Paine did not falter, from the first page to

the last. He gives you bla candid thought, and candid thoughts are always valuable.
The "Age of Rosson" has liberalized us all.

It put arguments in the mouths of the people; it put the church on the defensive, it enabled somebody in every village to corner the parson-[Laughter]; it made the world wiser, and the church better; it took power from the publit and divided it among the pews.

Just in proportion that the human race has

advanced, the church has lost its power. There is no exception to this rule. No nation ever materially advanced that held strictly to the religion of its founders. No nation ever gave likelf wholly to the control of the church without losing its power, its honor, and exist-

Every church pretends to have found the exact truth. This is the end of progress. Why pursue that which you have? Why investigate when you knowt

Every creed is a rock in running water; humanity sweeps by it. Every creed cries to the universe, "Hall?" A creed is the ignorant past bullying the enlightened present.

The ignormal are not satisfied with what can be demonstrated. Science is too slow for them, and so they invent creeds. They demand completeness. A sublime segment, a grand frag-ment, are of no value to them. They demand the complete circle—the entire structure.

In music they want a melody with a recurring accent at measured periods. In religion they insist upon immediate answers to the questions of creation and destiny. The alpha and omega of all things must be in the alphabit of their superstition. A religion that cannot answer every question, and guess every conundrum, is. in their estimation, worse than worthless. They desire a kind of theological dictionary-a religious ready reckoner, together with guide boards at all crossings and turns. They inlatake impudence for authority, solemnity for wisdom, and pathos for inspiration. The beginning and the end are what they demand. The grand flight of the eagle is nothing to them. They want the nest in which he was hatched, and especially the dry limb upon which he roosts. [Laughter.]
Anything that can be learned is hardly worth
knowing. The present is considered of no
value in itself. Happiness must not be expected this side of the clouds, and can only be attained by self-denial and faith; not self-

tion of your own sweet self.

Paine denied the authority of Bibles and creeds, this was

and for this the world shut the door in his face and emptied its slops upon him from the

windows. [Laughter.] I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyrangy-in favor of immorality; one wore against what he helloved to be for the highest and best interest of mankind; one line, one word against justice, charity, or liberty, and yet he has been pursued as though he had been a flend from hell. His memory has been execrated as though he had murdered some Urinh for his wife; driven some Hagar into the desert to starve with his child upon ber bosom deflied his own daughters; ripped open with the sword the aweet bodies of lov-ing and innocent women; advised one brother to assessinate another; kept a harem with seven hundred wives and three hundred concubines, or had persecuted christians even unto strange cities. [Applause.]

The church has pursued Paine to deter others. The church used painting, music, and architecture, slouply to degrado mankind But there are men that nothing can awe. There have been at all times brave apirits that dared even the gods. Some proud head has always been above the waves. Old Dingenes, with his mantle upon him, stiff and trembling with age, caught a small animal bred upon people, went into the Pantheon, the temple of the gods, and took the animal upon his thumb nail, and pressing it with the other, "he sacrificed Diogenes to all the gods " Just as good as any thing! In every age some Diogenes has sacri ficed to all the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authority.

Cathedrals and domes and chimes and chants, temples frescoed and groined, and carved, and gilded with gold, alters and tapers and paintings of virgin and habe, censer and chalice, chisuble, paten and alb, organs, and authems and incense rising to the winged and blest, maniple, amice and atole, crosses and crosiers, tiarns, and crowns, mitres and missals and musses, rosaries, relies and robes, martyrs and saints, and windows stained as with the blood of Christ, never, never for one moment awed the brive, proud spirit of the laddel. He purchased with liberry, that priceless jewel of the anni. In looking at the cathedral be remembered the dungeon. The movie of the organ was not foud enough to drown the clank of fetters. He could not forget that the taper had lighted the fagot. He knew that the cross adorned the litt of the award, and so

WHERE OTHERS WORSHIPED, HE WELT AND SCORNED.

He know that across the open Bible lay the aword of war, and so where others worshiped he looked with scorn and wept. And so it has been through all the ages gone.

The doubter, the Investigator, the infidel, have been the saviors of liberty. The truth is beginning to be realized, and the truly intellectual are honoring the brave thinkers of the

But the church is as unforgiving as ever, and still wonders why an infidel should be wicked enough to endeavor to destroy her power. I will tell the church

You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake, roasted us before slow fires, toro our flesh with froms; you have covered us with platins, treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the rights to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have re-fused us burial. In the name of your religion, you have robbed us of every right; and after inflicted in this world, you have fallen upon your knees, and with closped hands implored your God to floish the holy work in hell. Thb anner!

Can you wonder that we hate your dectrines: that we despise your creeds; that we feel proud to know that we are beyond your power; that we are free in spite of you; that we can express our honest thought, and that the whole world is-grandly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found battiling for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we are proud to know that we have always been disciples of resson and soldiers of freedom; that we have denounced tyranny and supersultion, and have kept our liands unstained with human blood?

I deny that religion is the end or object of this life. When it is so considered it becomes destructive of impoinces. The real end of life is impoinces. It becomes a hydra headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It deyours their aubstance, builds palaces for God (who dwells not in temples made with hands), and allows His children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with fire and despair. Virtue is a subordination of the passions to the intellect. It s to act in accordance with your highest convictions. It does not consist in believing, but in doing. This is the aublime truth that the infidels in all ages have uttered. They have handed the torch from one to the other through all the years that have fled. Upon the alter of reason they have kept the sacred fire, and throughout the long midnight of faith they fed the divine flame. Infidelity is liberty; all superstition is slavery. In every creed man is the slave of God, woman is the slave of man, and the aweet children are the slaves of all We do not want creeds; we want some knowlodge. We want happiness.
And yet we are told by the church that we

have accomplis ed nothing; that we are simply destroyers; hat we tear down without building again.

18 IT NOTHING TO PREE THE MIND?

Is it nothing to civilize mankind? Is it nothing to fill the world with light, with discovery, with science? Is it nothing to dignify man and exalt the intellect? Is it nothing to grope your way into the dreary prisons, the damp and dripping dungeons, the dark and silent cells of superstition, where the souls of men are chalged to floors of stone; to great them like a ray of light, like the song of a bird, the murmur of a stream, to see the dull eyes open and grow slowly bright; to feel yourself grasped by the shrunken and unused hands, and hear yourself thanked by a strange and hollow voice?

Is it nothing to conduct these souls gradually into the blessed light of day—to let them see again the happy fields, the sweet, green earth, and hear the everlasting music of the waves? Is it nothing to make men wipe the dust from their anollen knees, the tears from their blanched and furrowed cheeks? Is it a small thing to reave the heavens of an insatiate monster and write upon the eternal dome, denial for the good of others, but for the salva. I gilitering with stars, the grand word

Continued on Fifth Part.

To Bpiritualists!

You will all readily admit the need of an organized and austained aggressive policy on the part of Spiritualists in dealing with the world of opposition and ignorance with which we have to contend in advancing a knowledge of Spiritual Truth. The desirability of meeting misstatements, ignorant criticisms and unjust attacks through thesame channels in which they are given to the public, is patent to all and needs no argument. To overcome the obstacles in the way and secure this desirable object is to some extent possible now, provided united and persistent effort is made, and the sooner we begin and the longer we persist in such united and aggressive action, the easier will become the task.

While there is a general agreement as to the advisability of such action, there arise differences as to the best method of in-Itiating and carrying on the work, There appear grave objections and dangers, in the minds of many, to clothing any single individual with authority to represent the millions of Spiritualists, and the certainty of division on this point will tend to seriously affect the desired object,

Further, the difficulty of raising a fund from year to year sufficient to pay an adequate salary for such service is broached, and with great force we admit in view of the unorganized condition of Spiritualists and the comparatively limited support givon even to spiritual publications and lecturers. It seems to us that these difficulties and others nearly as serious can be overcome in a great measure and the work rendered fessible by dividing the duties and responsibilities of the work among a goodly number, who shall perform it without pecuniary consideration. We are all co-workers, brothers and sisters in this glorious inbor of love, and it matters not who does any particular task, so that it is well and prompt ly done:

Therefore, we the undersigned, pledge ourselves to gratuitously do this work; and ask each and every Spiritualist, respectively, to write their names as members of our corps of advisors and helpers. Let all keep watch and guard, and whenever one sees occasion for action, let him either devote himself to the task or refer it, with the proper data, to the one on this list whom he thinks best qualified for that particular case, or the special work in view.

The time demands our united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose.

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Berlin Heights, Ohio. SAMUEL WATSON,

Memphia, Tenn. SAMUEL HIGELOW,

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Biographical Sketch of Emma R. Tuttle.

BY HESTER M. POOLE.

Nothing is of greater interest to humanity than humanity itself. The experience and growth of one, is in some manner ence and growth of one, is in some manner an epitome of all; for each is but a blossom, springing out of "that Unity, that Over-soul, within which every man's particular being is contained, and made one with all others; which evermore tends to pass into our thought and hand, and become wisdom, and virtue, and power, and beauty." Through one individual, who has kept in close vital relationship with this divine and infinite fountain, what trials have been surmounted, what aspirations have been kindled, what work has been achave been kindled, what work has been ac-complished, and what positive good has been added as a moral force to society!

The gulet life of daughter, sister, wife, mother and friend, unheralded by adventitious aids, may be, if truly told, a beacon light to many another. Especially is this true of the pure lives of those inspirational and progressive women of the age, who should shine as stars upon the furthermost horizon of advanced civilization; for we are really just emerging from midnight, as far as this half the ruce is concerned; nor can the effulgence of full day dawn over the mountains which we are painfully travers-ing-mountains of ignorance, prejudice and custom-until freedom and opportunity are recognized as the heritage of every immortal child of God.

The life of Emma Rood Tuttle, the subject of this sketch, is an excellent example of the laws of heredity and environment Her maternal grandparents were sterling New Englanders, of mobile Frency and solid Weish stock, who were founders of a sensitive and impressible, yet hardy race. They removed to Braceville, Trumbull Co., Obio, early in the century, soon after their marriage, when such a journey was more formidable than circumnavigating the globe at the present day. Here on the very farm where a happy childhood was spent, her mother was married, and here Emma was born, in the year 1839. Here, too, she, a happy child, grew up to beautiful, healthy and rounded womanhood.

The recollections of those early days are a "joy forever" to one, reared as she was, in the noble, simple and affectionate atmosphere of home. Just across the street lived the grandparents, who made another bome for the warm-hearted girl. Here the child nourished that love of nature which sings through all her poems.

Happy the organization nourished amid such wholesome influences! The grandmother tall, precise, intellectual, but loving; the grandfather hearty, impulsive and cheery,—from both, as well as from the parents, were derived stanch and noble traits of character. The grandfather was a singer of songs, many of which were his own composition, and none who ever heard. his magnetic voice can forget that music which was born in his very soul and which greatly aided to develop the love of it in Emma. He first inspired her with a taste for lyric poetry, and taught her to sing and play. She says, "No prima donna ever felt better satisfied with herself than did I, when grandpapa had taught me to sing and The Frog who did a Courting Go." standing between his knees. Her mother was also a natural musician.

Her enriest religious recollections are attended with going to church at Newton Falls, three miles distant, with these same grandparents. The church was built in a grove, through which ran a bright river, with banks green to the water's edge, and here the earliest bluebells and anemones of spring, peeped up to smile at the guileless young creature, who smiled back her love into their faces. They taught her lessons of natural poesy, which welled and throbbed in her gentle bosom. She can remember not a word or thought of the leasons taught inside the building. But in hours of weariness, memory flies back to those quiet hours spent between sermons, on that bright river brink. There she gathered something sweeter and more, lasting than



MRS. EMMA R. TUTTLE.

flowers, in that holy, worshipful season. Here her first impressions of religion were linked with nature's peace and beauty. That lesson has deepened with years, until

That lesson has deepened with years, until God and his workers are indeed one, and worshiped together with far holler real than by those who cry for the crucifixion of all earthly pleasures, and regard with contempt all mundane loveliness.

Mr. Rood, the child's father, was a naturally progressive man. He welcomed, with faith in the light of reason, the "Divine Revelations" by the roung l'onghkeepsie seer, and was ready to listen to the first raps in Rochester, which were revellet to the dawning light of a new day. The daughter remembers his talking about the "knockings," with enthusiastic interest, "knockings," with enthusiastic interest, though to her they were full of ghostly mystery. Shortly after, she was sent to her first boarding school, at Farmington, Ohio. While there, she heard a lecture on "Spirit rappinga," in which Prof. White declared them to be the work of the toe-joints of mediums, but her dearly loved father only laughed at the explanation. At this period, Mr. and Mrs. Rood were members of the Methodist church, in which the mother was renowned for zeal and good works. Mr. Rood, from his progressive tendencies, became naturally a patron of the first lectures and circles held in the interests of Spiritualism. Fearing for the welfare of his soul, the devoted wife made a compact that if he would continue attending church with her half the time, she would go to lectures and circles with him the remaining half. But the household became soon united. The sensitive, impressional woman, always open to the truth, after going with her husband a half dozen times, not only became a convert to the belief, but a good medium, as well,and a happier soul never dwelt in mortal garb. Her pure, unselfish and devotional nature attracted the communion of simjlar spirits, and as long as she remained on earth, these were her closest and dearest COMPANIONA.

While these changes were occurring at home. Emma continued atlif at the Western Reserve Seminary, where, on account of her studious habits and early piety, she was considered a most promising pupil. But ulas! the new belief had crept into her father's family, and of course the maiden's very soul must be jeopardized. Consequently, not only the church, but the school-faculty, began their labors for her welfare. But, with all her gentle traits, Emma had inheri ted moral courage, in a rare degree. Disgusted by their assertion that only a low class of people accepted the new light, and feeling keenly the insult offered to her revered parents, she shortly after withdrew with them from the church. Its members seemed to regard her as a lamb gone astray from the fold, and after the first shock was over, treated her kindly. But the lamb never returned. She found sweeter pastures and clearer waters in the new fields of broad and glorious truth.

That school-girl, now a woman; says: "I see a great change in that church. Last season, the same old building, elegantly refitted, was opened for my husband and myself to give an evening entertainment. He lectured, and I assisted with dramatic readings, and dear old friends filled every seat from gallery to desk. During the evening I sang one of my inspirational songs, which was received with great applause. Twenty years ago they would have feared it, imagining a ghost behind every bar of music.

And they would have been callous indeed, had they failed to appreciate this exquisite song, which has been set to music by James G. Clark:

THE UNSEEN CITY.

I think of a city I have not seen.

Except in my hours of dreaming.

White the feet of mortale have never been To darken its soft, soft cleaming.

A glimmer of pearl and glint of gold.

And a breath from the soul of roses.

With brightness and beauty all named.

Seeal over my calm reposes.

As I dream of the city I have not seen. Where the feet of mortals have never been

I think of that city, for oh' how oft
My heart has been wrung at parting
With friends all pale, who with foot-falls coft.
To its airy beights were starting.
I see them again in their raiments white,
In the blue, bipe distance dwelling.
And I hear their praises in calm delight
Come down on the broazes swelling.
As I dream of a city I have not seen.
Where the feet of mortals have never been.

That beautiful city is home to me;
By loved ones are going thither.
And they who already hear crossed the sea.
Are easing "Come blustephther."
On the tender eyes that I worshised here From the golden heights behold me.
And their some enchant their essured ear,
When the wings of slamber fold me. As I dream of a city I have not seen. Where the feet of mortals have never been

Once out of theological thraldom, her soul awiftly expanded. At that time she received valuable assistance from a French lady, Mudame Angelique Le l'etit Martin, the mother of the celebrated artist, Lily Spencer. Madame Martin resided in Braceville, and was known in church circles as an "intidel," and a believer in the 'Rights of women," both terms of abhorfence. Emma had always longed to enter the delightful home of this brave woman. But, hitherto' the atmosphere had been considered dangerous by Mrs. Road. Now, however, the character of Madame Martin was estimated at its true value, and Emma began to study French, and to take lessons in sketching and painting from nature, but she learned much more than these. With contagious enthusiam, her teacher whitled the young girl over all the radical issues of the day, and the latter looks back with gratitude to the impressions then made in those long hours of converse, as well as for an insight into the laws of art, which has been a grow-ing joy, all her life. By its means, through pencil and brush, she has been able to gladden friends and render home attra-

Those were dayslo! great mental activity. At the age of seventeen she began writing for the press; among other things, she contributed a series of articles for the Universe, published at Cleveland, O., and also her first poems; for, all her life this imaginative, yivid soul had sung songs, and dreamed dreams, and nature was willing, pure and clear, with rythmical impulse in her young brain; some of these productions were af-terward included in "Blossoms of our Spring, jointly with those of Mr. Tuttle. Meantime, she was called from school. where her studies would soon have terminated, by the illness of her mother, who shortly after passed from this life, gently and beautifully, as daylight fades away. It shows how steadfast and reliable was this eldest daughter, for the mother confided the care of the three younger children entirely to her, and one was but an infant. During several weeks, Mrs. Rood seemed to dwell more in the next sphere than this; she saw beautiful landscapes in the summer land; she was daily visited by friends who had ascended there, and discoursed with joy of the change awaiting her. Fully re-alizing that she was not to enter the grave, she looked upon the very home where dear ones dwelt, and only the separation from her family on earth, a separation for a brief space, gave her grief. Anxious to spare them the shock she gently prepared them for the inevitable parting telling of the lovely home which was ready for her spirit, and assuring all of her goardianship and affection, and of her certainty of heiping them to lead good, true, noble lives. What words can paint the preciousness of Spiritualism in the face of such a separation? The dear Madonna of the household, so lovely in character that every one, far and near, looked upon her almost with a feeling of veneration, lay upon her death-bed, and lo! the very heavens were opened and exalted intelligences anointed her eyes, that they might see the glories of that radiant land

where there are no more partings, while

she translated the spiritual consolations into nur poor, common words!

As death approached, she lay speechless As death approached, she lay speechless, but conscious, looking upon those who watched her every breath; evidently she longed to say a final word, and this was done through the lips of another, Mrs. J. Walker, of Youngstown, Ohio, a medium who was sitting by the bedside, and inspired to give the farewell in verse, exactly in Mrs. Rood's style of composition. As the last of the stanzas died upon the husbed air, the dear, emancipated spirit gently breathed itself out of its wasted tenement, without a sigh or the fluttering of an eyelld.

At the funeral, the daughter experienced her first positive spiritual control. As she was about to take a last look of the dear form, soon to be laid away forever, a terrible sinking faintness came over her, which alarmed the friends. Out of this she was alarmed the friends. Out of this she was lifted by the strong magnetic influence of disembodied spirits, into an atmosphere of peace and strength, wherein she lived for two weeks; a period of exaltation, in which she was the comforter and supporter of the sorely stricken father, who mourned so inconsolably. Daily this young girl went about her duties, with the light of the upper world crowning her still childish brow.—a light which sanetilisd and decreased her conlight which sanctitied and deepened her consecrated nature. It stamped her as one enlisted in the ministry of DUTY, and she wears its signet still. Talk not to her of idle loxury and self gratification: the pathway she entered then at seventeen is still pressed unfulleringly by her footsteps, sintempted by shining ambition, undismayed by obstacles. Bravely her unaccustomed fingers took up the threads of life, dropped from the defi, clay cold hand which had guided them all these years, and "sister Emma" became the oracle of the saddened household. The sterling truthfulness and conscientiousness of the mother became even deepened in the daughter, who still continues "to guide, to comfort, to command" another household. Here began those lessons of self-help, which blossomed afterward in these lines:

SELF-RELIANCE.

Blow back the velifferen my face, oh! winds of the turbulent present.
I wish it saide, although soft and protecting its tis-Files: Fig best to one clear, if the weather be storing by please mit. Wide-eyed to face Life as also faces the soul with her

Abil I have passed on from the days when in weakness I trembled.
And draw close my veil, when I know that grice

Danger was coming.
Till through it mad first only successful blussome recembled.
And inited, I walked opward, my gladeome melodies. hammite

He only is branc, who is brane with an eye on his peril; And Ignorance knows not the cleaning of viries or She plays with red popples, and circles her forehead so

Albeit her treash with the personner night-shades is The years have gone by when the encothese of wenk need was sempled.

When intenent Igameanes played with her elempt white fingers.
White Wisdom, star crowned, lay neglected, unbonomed and wounded.
And Higoter platted the thorse for the world's knowledge briggere.

We scane the salvation, at labeth, which is gained by compliance; With reason and truth—never once by their dire cru-

this im.
They exactly some by a wise and deposit selfect Which springs up from growth and is fed by the dewe-of affletion

To-day is not good for long dreams among myriles and | Diad there site 'round where the fair blossoms smile in the grasses'.
| Sometime will come safety and days of delicious re-

When up all the fainte tull bitsage in upnient mas-

The published writings of the young girl had called out letters from various sources, among them one from a gentieman, which began an era in her life. It was from a young Ohio farmer, a chosen instrument in the hands of supermundane intelligences. and who had already done earnest work in the radical cause. She had read of his reremarkable development and profound writings, but supposed him to be an elderly man, instead of one only a few years her senior. This letter is so characteristic, that I cannot refrain from giving it to the

> BEELIN HEIGHTS, OHIO, Feb. 11th, 1807.

Miss Enna Roop, Esteemed Priend :-Excuse the liberty I take in addressing this note to you, but I do so to excuse myself for sending a copy of "Life in the Spheres." which will reach you about the same time. I send it as a slight recompense for the pleasure your poetry in the Unicerechas given me, and perhaps if you have not already perused it, some pleasure may come back to you.

Here on the farm, my friends are low. though my acquaintances are many, and my pen supplies the place of tongue, in con-versing with those who are congenial. I often lecture in neighboring towns, but it is always that I return home with pleasure: it is so quiet and places me in such close contact with nature. The little book down in the gien where I write, when the weather is pleasant, I welcome as an old friend. Although there are many reformers here, they are, as in most places, wonderfully atraid of the conservatives, and can boost but little manly independence. But we can

bear slight persecutions, when we know what the end will be!

I know reform is sometimes destructive in its awakening hours. It is like the avalauche on the mountain's brow, which rushes down the steep, sweeping everything away in promiseuous ruin. It then slowly melts, sending a crystal atream meandering to the ocean, nourishing the flowers bloshing on its banks, the strong trees, and countless forms of life. Though the com-mencement is rough and terrible, the end is peaceful and lovely.

But I have written, instead of an excuse.

Bittle letter, spun out much longer than I

intended.

A letter from you would be acceptable.

HUDSON TOTTLE

So auspicious a beginning, could have butone ending. On the 12th of the ensuing Oct. Hudson Tuttle and Emma Rood were Oct. Hudson Tuttle and Emma Rood were married, and their united lives are on the very farm where he was born, and which is still their pleasant home. How delightful to chronicle a union like this, where the family circle is the repository of the best elements of our coming civilization; whose broad sympathies ramify toward every righteous effort to benefit humanity; where inspiration, reverently recognized, is subject to the inspection of virtue and truth, and where husband and wife are neers in and where husband and wife are peers in all good works of hand or brain. Such as they, live not according to the laws of con-formity, but to those divine ideas which

formity, but to those divine ideas which are the only masters recognized by loyal sonly. Many, many more nuptial torches, so faithfully upbore, help to usher the morning of a brighter day than this!

One great shadow darkened the hearthstone a few years since. Mrs. Tuttle's sister, Agnes, after the death of the father,—which occurred not long after that of the mother,—became a member of the household, and as a beautiful girl of nineteen, loved by all who knew her, she grew to be its embodied sunspine. A way from home. its embodied sunstine. Away from home, she was stricken with fierce disease, and in a few hours only, she passed on to the "Land of sunshine and eternal spring." while yet the 'dew smarkled upon the ers which crowned her lovely head. Out of this great grief sprang the following

lines, which have been set to music: MT LOST DARLING.

On, for the voice of an angel to sing About my low darling, so tender and trac.
Whose eyes were as bine as the sides of the spring.
Whose spess were as bine as the sides of the spring.
Whose heart was as pure as her jessels of dew.
I can but morn her in sorrew and term.
Life was so simpleme and earth was so fair;
Dars were but blossome which grew on the years,
wosen in Green-chalms for young life to wear.

Oh, my lost darling, come down from the elites? Fig. now I became you filed with restrict. Come with the love which easemine in source pre-Beautiful angel, remember the yet!

There in the midst of the angels of light.
With aspecdets blooming like general your feet,
Ob, then from the fame so holy and bright
To dream of the olden days entry and series.
Large till the atmosphere wavers with give.
And gently the angels look up to emprose;

At then would you say you were think ing of me. Who need to read goes als of love in your oyee?

Well I remain her the wild winter day.
When, parting earth's snow-spread, we covered her form.
But nevertoes and cold, with the philices day.
And invited so away with our face to the storm;

And instead so away with our race to not success.
Harth had not those our enough for our dead.
He all abademed the went down the dark way,
but the angels had woren fresh the service her head,
From the opposent gardegs the water in to-day.

Remediance I think that the glory of beared liable like a red, thickly spatials with stars. Between he observing a through of my spen. With generate Coldings and goldenet base. Darling my derling: I year and implere You will not Swart me wherever I be. that stretch a white discrete the shorts. But stretch a white farer to me from the ghore

Whose evergreen banks lie beyond death's days.

The circumstances of Agnes's translation almost crushed the tender heart which had been as a mother's to her, but angels became comforters. Day after day they gave personal emisolation, whispering measures of hely affection directly to the sorely smitten soul, until its equilibrium was restored. And until now, that dear love and compationship continue to be little less real and palpable, than before she passed from earth-ly sight into the radiant beaven reserved for the pure in heart, Generally, however, Mrs. Tuttle relies on her unaided powers, and believes in reason, as well as intuition. Only in a few great crises of life, have dwellers in the second sphere, been consciously ber monitors, though she is doubtless often open to influx from divine sources. The exquisitely sensitive and musical temperament which bends under the "weary and unimaginable weighted wee," that often embitters existence and finds expression in minor strains, is yet capable of wholesome reaction. The following charming versification is an example:--

SKEING JENNT BOME.

The spow is startling runts the most as if she conred the brightness.

Of all the divers commer ever upon to white ex-

While on the bill past Eagle Uresk, the schoplesome glemmain whileheed.
And up its top the gilded gyire is facility like a

The distant windows glow like eyes; the charging belt is a single And calling to the boys and girls as it has called To buye now men, to gifte grown wid, to some now an-griss singuis. In that sweet mans where fall so snows upon the

Contisped on Early Page.

Boul Pills of Doctors of Divinity-Remedy for Remorse-"Lady Macheth" and "Bill Sykes" "Made White."

BY REV. S. L. TYRRELL.

Two questions are now uppermeat in evan gelical councils and ministers' meetings One is, how can the masses be induced by attend church; the other, how can infidellty be checked. The churches clearly per-ceive that the world is fast drifting away from them, and growing more indifferent or antagonatic to much of their teaching. but they do not seem to apprehend the real underlying cause of this lamented "modern unbelief." Such is the fatal blinding power of infant religious education and youthful training to distort and vitlate the logical faculty and destroy man's confidence in the fair conclusions of his reason, that most orthodox believers cannot realize that what they call the cardinal ideas of their religlous system appear to unbiased minds fully as absurd as the wildest dreams of pagan-ism. What, for instance, can be found in the whole range of mythology more calculated to excite the astonishment of cool, reacoming minds, than the great complicated Christian "plan of salvation" which all church-goers have heard expounded from their childhood by orthodox Moodys and other more cultured and less excusable divines. According to the popular preaching, when this "plan" was under considera-tion in the cabinet of heaven, when the infinite problem was being discussed, how a just God could justify sinners, there "was silence in heaven for about the apace of balf an hour." Had this profound slience occurred at the close of this triune council, after their conclusion had been reached, and the terms and details of the plan were announced to the heavenly boats, we can well believe that angelic intelligences would have been mute with astonishment at such an exhibition of divine statesmanship.

According to the soundest orthodoxy, this plan which the "augels desire to look into, was laid "from eternity" before man was made or the bright and holy angel Lucifer had turned into that subtle serpent, the devil. God being omniscient, foresaw the calamity he was going to bring upon his world by creating man and permiting a fallen spirit to tempt him into sin, was moved by love to devise a scheme of redemption to meet man's case when "in the fullness of time the race should appear on earth and be "ruined by the fall." This scheme was perfected by a contract or stipulation between one part of God called the Father or first person of the trinity, and the second part or person of the Trinity called the Son. The Father being infinitely just and hely, it was foreseen that he could not pardon these prospective, unborn sinners and re-tain the respect and homege of the moral universe as a God of immutable justice, unless on some one a penalty should be lattlet. ed. So by this justifying plan the "sins of the world"—the really guilty party were to be laid on the innocent "only begotten son." in order to vindicate beyond all the cavils of insidel reason, God's character for im-mutable justice. To enable that part of the infinitely happy and unchangeable, God the infinitely happy and unchangeable, God called the Son, to suffer guilty man's penalty and "be touched with the feeling of his infirmities," it was necessary that the Son who was "very God," should become also "very man;" which transformation or incarnation was to be effected by the miraculous generative agency of another part of God called the Holy Ghost, upon the material organism of the Jewish Virgin Mary.

Now, when we reflect that the idea em-braced in this brief synopsis of the plan of selvation are embodied in all the preaching and hymnology of the church, and are on all occasions enforced by warnings and ex-hortations, to unfeignedly believe them or eternally perish, is it a mystery that pows are getting emply and unbelief rampant? That our fathers should have believed that such an arrangement, -such a divine sactifice was possible or necessary in the govern-ment of an all wise and just Creator, to rescue his creatures from eternal fire on account of Adam's sin committed ages before they were born, passes the comprehension of modern thought. Less surprise would be felt by the churches at the rapid change of views among the people if they were more fully aware of the great fact that new and far shorter methods of solving hard theological problems are now superseding former doubtful processes. But a few years since men resorted to Jewish history for moral precedents, and studied the piceties of Greek grommar to settle doctrines. Then the words, "Cursed be Canaan"—the maud-lin speech of a tipsy patriarch, found in an ancient disputed writing were widely quoted by learned Christian divines to justify the cruel bondage of millions of their fellowmen of another race. But the divine law of universal progress has in our age so developed and quickened the moral instincts of average humanity in Christendom that many moral axioms have been discovered which are seen to be as self-evident as the mathematical axioms, and these are now being as successfully applied to the solution of religious questions as the mathematical are to scientific ones. Much time and hard theological figuring is saved by the use of this new, short-hand system of moral algebrs. It is marvelous to see how easily and quickly expert professors like Dr. Thomas, Bwing and many others, solve by the rules of this new algebra, with two fet-ters, knotty Hible questions, which formerly by old modes of exeges s required vol-umes to befog and mystify. That dark old Calvanistic puzzle,—Did God really com-mand the atrocities committed by Joshun's army on their captives, as affirmed in the Bible?"—Dr. Thomas solves with one dash of his intuitive patent pencil,—"No" is his emphatic suswer. How short, simple and grand! Yet how self-evidently correct. Among these self-evident truths there is none more invaluable, or of wider applica-tion in correcting false and dangerous theology than the axiom that sin and holiness are not transferable qualities, that there cannot be in the very nature of justice itself any such fiction as imputed guilt or in-

necence. It is seen at a glance, how reasonings based on this immutable truth, utterly remove the foundation of that cardinal dogma of orthodoxy, the popular idea of a substitutionary or vicarious atonement, and of the demoralizing delusions that grow out of it. This axiom, that guilt cannot be transferred from a guilty to an innocent party had nearly annihilated the doctrine of original ain before geology and historical criticism had placed Adam, our "federal head," among poetical instead of historical characters.

The question whether a just God could punish men and even infants eternally in the great mass of the Protestant church answered it long ago in the negative, and those denominations who are not fully pre-

pared to renounce the doctrine of original and find great relief from the terrible dogma by an easy remedial provision known in church literature as "baptismal regeneration", by which simple rite a glergyman of "the true apostolic succession," by the application of water on the "totally deprayed" nfant, and repeating the approved liturgy removes from the child the impending curse of eternal dre for the sin of Eve. But the problem of washing a world, "red as scarlet with sin," in a fountain filled with the blood "of an innocent" God-man, being a mar-complicated question, has not yet been so generally solved as many other analogous problems have been. But this supreme "mystery of godlinesa" is being rapidly solved in thoughtful minds by the original application of these intuitive truths, and the mmortal works of Bushnell and other liberal divines have enabled thousands of less self-reliant thinkers to renounce the de-

moralizing fiction of a "Divine Sin Bearer." It is incomprehensible how so many sens ble religious people seem to retain implicit trust in God as a righteous moral governor. when an act done by any human court involving the same principles as the vicari-ous atonement, would utterly destroy every ground of respect or confidence in such a tribunal. Should a teacher in an orthodox community punish an obedient, model pupil for the misconduct of a rogue, the descons who thank God devontly, evening and morning, that he sent his "well beloved son into the world to "bear their ains on the accuraed tree, the just for the unjust," would be the first to vote for the removal of the luna lie or imbecile as unit to govern a common school, and a governor who would reprieve a murderer because his insane or sympabizing wife had hung herself as a substiiute, claiming that the "demands of the law" were satisfied by the suicide of the innocent woman, would not be likely to re-ceive the votes of the churches for a second term. Men's hearts are sounder and safer guides than their catechisms. The intuitions impressed by the divine spirit on the conscience are engraven too deeply to be wholly obliterated by any false artificial

creed. The shrewd practical lawgiver of the Jewe did not dare to put in practice on earth, his theory of God's heavenly government. doves, ashes of heifers or blood of lambs were equivalents for crimes in Jawish courls as in the court heaven. The thief must restore fourfold, and adulteress be stoned. Swift and sure penalty was found to be the best safeguard of morality. Could men really silence the voice of God in the men reany shence the voice of God in the conscience and unfeignedly believe that "Jesus paid it all," not only past sins, but made provision for the payment of all future bills, it would be the direct calamity that could befail the race. Now, is it not, and ought it not to be a fatal objection to a relibious doctring that it is most descrease. ligious doctrine, that it is most dangerous and demoralizing when most sincerely be-lieved. Such an objection does truly seem to lie against the current popular destrine of the atonement.

A state of society is conceivable where all would do right for the unselfish love of the right, without regard for penalty or reward but as human nature really is, society can not exist without the restraining force of penal law, and the author of man's nature who "knows what is in man," has bedged in his path on every hand by attaching sure penalties for the infringement of every moral and physical law, and how unreason able to suppose that a doctrine could ama-nate from God which is so totally at variance with every known principle of his government—a doctrine that teaches that a life of foul impurity and dishonesty can by a mental spasm be made as though it had not been,—that as Dr. Patton expressed it in a recent sormon, "Christ's whiteness" so covers man's "blackness" that God's eyes f infinite purity do not see through the borrowed mask, and that a culprit's lutherent meanness is by some sacrificial jugglery transferred to the holy "Sin Bearer." So that a Booth may even take the precedence of a skeptical Lincoln in heaven if on the gallows he embraces the faith of the "atoning blood."

Believers in the orthodox view of the atonement feel shocked that liberal sects regard their fundamental tenet as highly deenoralizing in its tendency, and demoraliz-ing just in proportion as it is unfelgatedly believed. But does not observation confirm the assertion, that the most ignorant and immoral branches of the church do accept this doctrine most sincerely, and in its most naked literal form. Lax government and cheap pardous have ever proved incentives to crime. How many frail believers in "free salvation" fall from grace yearly or quarterly, feeling it is so easy to cast their burden of sin on the forgiving Jesus and find rest, pardon and sanctification. How the treasury of the Roman church over-flowed with gold when her indulgence peddlers traveled over Europe selling licenses and pardons for murder to deacons for "twenty crowns," and blahops for "three hundred livres" and permits for lewdness at far lower figures. The history of those dark ages shows the frightful immorality induced by the practical operation of the doc-

trine, almost free salvation. Now, if crime increased so marvelously in medieval society with the price of murders at the high price of twenty growes apiece, what must be the natural -demoralizing tendency of teaching to the world the dogma of pardon "without money and with-out price." Orthodox divines grow elequent as they dilate upon the divine power of the gospel of Christ to remove the strings of conscience and remove. They tell us that the fasts, pligrimages, prayers, and selftortures enjoined by other religious are all impotent to do this mighty work of silencng in the human soul remorae or sorrow for sin. How amazing the power of prejudice and traditional ideas to blind and mystify the religious perceptions of man. The ca-pacity to feel remorse for ain is the divinest attribute of human nature. Remorse is the hollest passion of the soul; the only evidence of spiritual life; the unquenchable purifying are within the heart, and a gospel that, it is said, can paralyze or extinguish this God given moral monitor in man, gives ample evidence of apocryphal rather than divine origin.

How preposterous and even childlsh seems this popular blood atoning theory as ex-pounded in distanumber of the Christian Union. According to this able writer, the 'damned" remorseful blood "spot" on "Lady Macbeth's hand" and the ghostly eyes of the "murdered Nancy" that haunted "Bill Sykes" day and night, could be washed out, and turned away, and their tortured apirits made to feel as sweet repose on the "downy pillow" of the "divine sin bearer" as though their crimes had never been. Strange in-deed is such a religious philosophy!Strange remedy for remorse! Poor consolation reason would say, for a "Lady Macbeth," or "Bill Syker," whose quickened conscience was already frantic with remorse for mur-

innocent sympathizing friend in suffering sacrifice and death.

To every many, living soul not deaden-

ed or chloroformed by theological drugs, the idea of evading the consequences of its own sin and transferring the penalty to another, and claiming heaven on the strength of borrowed character or "imatrength of borrowed character or "imputed righteousness, seems most degrading and absurd. But there is a gospel that can cure remorse—a gospel written by the inspiration of the Almighty in the human conscience—a gospel in full accord with eternal justice, which proclaims no free salvation to free will sinners, but says to the sorrowing sinner make partent rout. to the sorrowing sinner, make perfect restitution for every wrong—restore the stolen gold with usury, sln ng more—go in peace. Jowish D. D's teach that sincere "repentance" is the true atonement, and can we not rationally believe that the contrite tears of the Hindoo Mahometan, or misguided christian, who evinces true penitence by selfluflicted tortures, pligrimages, penances and prayers, will in the eyes of a just and pity-ing judge, wash out more guilty stains than the blood of "the innocent one". It has seemed to liberal thinkers that the time so trite a theme, but the publication in so popular a paper as the Christian Union of such an article as "Made White," in the number Dec. 24th, shows that there is still a large demand for that theology and that the duty of the liberal and spiritual press to widen the ideas of the conservative churches is not yet done. Fox Lake, Wis.

Brooklyn Spiritual Fraternity.

A very large audience filled every nook and corner of the Hall this evening, with many persons seated on the platform, and a feature that has marked all the meetings of our Fraternity so far, was the large number of strange faces new to the spiritual meetings in our city, evidencing a deep and growing interest in the subject among the better classes. The chairman made a few appropriate remarks on introducing the first speaker for the evening, Mrs. Augusta Cooper Bristol, of Vineland, N. J. She is a lady somewhere among the fortles, and gave her lecture in an easy, argumentative way, that commanded the closest attention from all who listened to her. A synopsis, such as the writer is able to give, would hardly do justice to this very lucid, comprehensive and intellectual effort, showing deep, earnest thought and careful study. The speaker did not refer much to her manuseript and was frequently applauded during its delivery. Before commencing her lecture, she recited a beautiful original poem, entitled. "The Web of Life," which abounded in beautiful thoughts, a lofty inspiration, permeated with the true poetic

In commencing her lecture she said, "I shall use the term, 'A New Religion,'" and she rapidly traced some of the various forms of thought that had swayed the minds of the race in past ages, evolving different forms of worship, and leading mankind from barbarism up to present civilization. The new religion was to elevate woman, and make her the center from which the race would become all that it had been ordained to be. She illustrated the enlargement of woman's capacities, and gave credit to the monogamic marriage as that which had lifted woman from barbar-ism and slavery to her present status, and that in the coming time, woman was to be surrounded with every blessing, social and political, that would make her the co-worker with man in the unfoldment, and development of the race. The said that the new religion substituted evolution for revolution, and education for conversion. She early how in the new religion, the individual home could be adorned and beautified, and the children surrounded with the comforts and blessings, and the mother also surrounded-with everything so that in the crowning glory of her nature, MOTHERHOOD, she could give birth to the noblest offspring, showing that while man combines intellect and activity, woman, by her heart-impuises, intuitions and lofty inspirations as a co-worker with true man-hood, could be a large factor in the eleva-tion and redemption of the race from igno-rance, poverty and sin. She glanced at the associative effort of Mons. Godau, in the Familistre of the Palace of Guise in France. where capital intelligently and wisely used had made a realization of the new religion practical, even now, and that in the future. capitalists should use their surplus means for the amelioration of the condition of the poor and ignorant, that crowd and fill tenement houses in the large cities, by instituting co-operative associations similar to thet of Mons. Godau.

The speaker said that in the past this movement for the elevation and enlargement of woman's sphere, had been spontaneous, but that in the future it would be more by united work, and cited many instances even now, where woman, by her associative effort, was doing much to amellorate the sufferings of those who dwelt in poverty and ignorance. The new religion would combine the whole man and the whole woman, and from it would evolve greater happiness, greater purity and greater intellectual and spiritual growth.

Col. Jno. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, was the next speaker, who received a very cordial welcome as one of the standard bearers of Spiritualism in the great West. He said that Spiritualism means right thinking and right living, and that we should not ridicule the churches while we have such vag-arles among the people in our faith. Ho said that we should study the laws by which we could classify the facts, already evolved out of the phenomens of modern Spiritualism, and urged his hearers to ac-

eept nothing from a spirit unless if accords with sound reason and judgment.

Mrs. Mary Gridley was the next speaker, who said: "I have been deeply interested in the able address of Mrs. B., and am also deeply interested in the Woman's Social Congress recently organized in New York City, as one of the aids to establish the new religion. She alluded to the Woman's Mining Bureau, also recently established in New York City, and claimed that if man found woman capable of inaugurating great movements, he would be glad to heartly co-operate with them. She expressed her hearty sympathy in the Fraternity, and could see great future success in its work, and she said that we cannot have too many conferences, and hoped that they would be maltiplicated.

multiplied.

W. C. Bowen said: "It is with intense satisfaction that I have intened to the very able and instructive lecture of the evening, and if that is the new religion as shadowed forth in the clear statement of principles, I say, Give us the new religion. I also be-lieve in evolution and also in revolution." He alluded to the publication of Thomas Palne's "Common Sense," which largely

contributed to bring about the American Revolution. He appreciated evolution, and also that apirit as evolved in the life of lesus, and in our faith, and said, "Let us have a scientific Spiritualism. I heartly

enderse the remarks of Col. Bundy as to right living and right thinking."

Are. Hope Whipple said: "At this late hour I have but a word. Emerson says that if we are doing anything, we must present it from the higher ground, and I trust this Fraternty will not only have sentiment, but will organize for effective work in the flossel of Humanity." in the Gospel of Humanity.

Col. Wm. Hemstreet said: "To say that woman's sphere is only at home after listening to the able and exhaustive address of Mrs. Bristol, is an error, and the thought occurred to me white listening—that, if, politicians had cudgeled their brain to evolve a solution of the problem by which the great social questions could be accomplished, they could not have given as clear a statement or one so grand and apparent. a statement, or one so grand and apparently easy of solution. What a magic induence would the appearance of such a woman have in a political convention—out of place, some would say; may, it would refine, purify and elevate. Is Queen Victoria out of place as the ruler of the English nation? We should do all in our power to enlarge the aphere of woman and make her the coworker and equal with man in every duty and privilege, civil and political, as well as moral and social; and the lecture to night convinces any who may have doubted be-fore that she is the peer and equal of man, and like a beautiful rainbow is the lecturer to-night. This is the second time I have heard this address, and shall take every opportunity to hear it again, for we can hardly realize the deep and high benevolence that has placed her in the public lecture

Some of our Fraternity have to-day assist. ed at the funeral exercises, and helped to place the mortal remains of Mrs J. II. Whit ney back to Mother Earth. Mrs. Jennie Foster officiated by special request of our risen sister, who took possession of the medium and spoke through her organism so clearly, distinctly, as to be recognized, and a committee was appointed by the chair consisting of D. M. Cole, Abram Kipp, Mrs. S. M. James, Judge Wm. Colt, and Mrs. Mary A. Gridley, as a committee to look after the sick, and especially funerals, that on such occasions our friends could have out and confidence. have ald and cordial sympathy.

The chair announced that the RELIGIO PHILOSOPHICAL JOURNAL, Banner of Light and spiritual books, would be found on the desk of the secretary; also that a meeting of the Board of Directors would be held at the residence of the president, 407 Waverly avenue, Friday evening, for the transaction of important business. Henry Kiddle gives us his new lecture. "The Christ Spirit," on the evening of February 7th, and as Bro. K. has a warm fraternal, abiding place in the hearts of us all, we can predict an overflowing meeting.

8. B. Nichols.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER ELEVEN.

In my association, as a medium, with the people of the other world, Lhave been made aware that they not only operate, at times, on a large scale, moving great numbers of persons simultaneously for the accomplishment of large and important results, as I have illustrated in my last three articles. but that, they often interfere in the small-est minutize of our lives. As will be seen A rue examples muicu some of my succeeding articles, the spirits with whom I have for so many years been associated, do at times concern themselves with and interfere with the smallest and most unimportant affairs of my daily life and those of my family. Nevertheless, whatever they have done through me for myself, has been done in such a way that, even were I so disposed, I could not sur-render my own self-reliance and individuslity and depend upon them in anything except such matters as pertain to themselves and their own work.

Spirits have never made any attempt 'to influence or overawe me or those to whom have been related as a medium, by claiming to be George Washington, Jesus Christ, Benjamin Franklin, Socrates, Demosthenes or any one of earth's departed worthles. In all my labors as a medium, I have always been moved to say and do what I have said and done without knowing who it was, by name, that moved me, or was associated with me. Thus both myself and others have been left free to judge of the value of what I have been made to say and do, sole-ly from an investigation of their intrinsic merits. And I would here say, as the result of extensive observation and investigution of the experience of mediums, that, where a spirit announces himself as Daniel Webster, Lord Bacon, Plato, Paul, Swedenborg, or some other person of authority and distinction, further acquaintance with him generally reveals nothing but a great name, the reputation of which is seldom if ever sustained by either the sayings or doings of the medium, as a medium. And I would also remark, in this connection, as the result of my observation and investigation, that, where spiritual influences, by any means whatever, induce mediums to be lieve that they have some great and extra-ordinary work to do, or some work that far surpasses in importance that of other mediums; or that, for some particular reason, they, as mediums, are so incomparable, exalted and especially consecrated that they can learn nothing from other mediums, and scoff the lifea of comparing experiences with other medlums with a view to the better understanding of their own, and the better understanding of the whole subject of mediumship, I have found that, as a general rule, nothing comes of such mental eintion and exaltation but bitter disappointment and defeat to such mediums until they are cured of their vanity and egotism, and become thoroughly reconciled to the conviction that they, like all other mediums are but small fractional parts of a great movement-so small indeed that when, in after years, there shall be made a general summing up of results and of the means by which they were accomplished, their little quota will be found to be so diluted and lost in the vast aggregate of mediumistic contributions, that they can not be recognized or sorted out from the rest any more than we can, in some vast upheaved coral line of sea coast, sort out the deposit of one polyp from another.

The spirits with whom I have been associated, have always managed their own business in their own way, without any attempt or desire on my part to dictate what should be done or how it should be done. On the other hand, I have always managed

my own personal affairs in my own way. always exercising my best judgment, and following its dictates, except so far as spirits may, in spite of me, have given shape and direction to both my thoughts and my actions, sometimes with, and sometimes without, any direct evidence to me that they were interfering. Thus I seem to live two lives—one in which I submit myself as a formless power wholly to another intol-ligence, to do its work in its own way; and another in which I live myself, use my own faculties to the best of my ability with the same self assertion and personality as if spirits were but associates upon whom I can no more permit myself to lean or dereal no more permit myself to lear or de-pend than upon my associates in the body. Yet, as I have already intimated, I cannot say that they have kept as clear of all in-terference with my affairs as I have of theirs. There is one peculiar feature of my experience which inclines me to the bellef that, in all probability, my whole life is in their bands—that they, at all times, have a from hold upon the reins, and, in ways that I do not understand, and for purposes that are in keeping with the general object for which they hold me as a medium, indulgo or restrain me in all my individual movements and enterprises according as they see that it is necessary in furtherance of their own work with the people of the earth, or it may be, at times simply in furtherance of my own temporal interests or my own individual development. The peculiar feature above referred to of

my relation to the spirits with whom I have been associated for so many years, and the feature to which I shall have occasion to refer in some of my future articles, is this. Ever since I became a medium I have, at irregular times, felt moved by an induence which I have no desire to resist, to retire alone to some convenient place where I am the least likely to be disturbed by intrusions or noises of any kind, and there place myself in the most comfortable attitude which I can assume, that is, in an attitude in which I am the most free from muscular tension or effort, and also the most free from pressure or contact with any material object, so that there is the least possible amount of physical or out-ward impression or disturbance to bring me to outward consciousness. Thus situated I pass into a state of deep and absorbing conscious rapport with a spirit or spirits whom I am in the habit of calling my guides. When the rapport is fully estab-lished, I commence giving them a report of the exact condition of all my public and private affairs-my relations as a medium to the people at large with whom I am laboring, and the condition of the special work in which I am engaged, and also my relations as an individual, beginning at the larger outer circumference with my relations to people in general, then passing in succession to my social relations and my family relations and ending with my do-mestic relations—children, husband and self—sometimes descending into the smallest items pertaining to my own personal comfort, such as the dress which I contemplate buying, or the kind of hat which I would like to have. While in this state, everything flows in a clear, unbroken stream of words, so apt, so brief, so adjusted to their purpose, that their use seems to be, not to clothe my thoughts, but to unclothe them and render them perfectly transparent to those to whom I am reporting. In this condition, if it were possible for me to lesire to concent or cover up, or to magnify or diminish anything, I could not. My reports become the absolute truth from which have neither the power nor the dealer to make the least shadow of deviation. When the report is really ended, I cannot continue It by any voluntary effort of my own. If, for instance, there is any item of special interest to myself which I omitted, but which I would like to add to the report, I cannot do it. If it is not in the drst run of the clear crystalline truth, it is because it is of no consequence to those with whom I am in communion, and if I attempt to re-port it, my mind gets confused or becomes a blank and I cannot conceive a thought or think a word.

Furthermore, I cannot make these reports whenever I choose. I cannot put myself into the state; and if I undertake it, as I have sometimes done when I supposed that some special event urgently required to be brought to the knowledge of my guides, my mind either becomes torpid and I fall asleep, or else it flies off to every imaginable subject but the one upon which I try to con-centrate it. I do not always get any evi-dence that spirits make my reports the basis of their actions, whether in behilf of myself, or of others, or of the spiritual movement at large. In many cases, how-ever, it is very obvious that they do, as will be seen in the account of the Bucksport affair which I published in my last article, and as will also be seen in the illustrations which I shall give in this point hereafter.

A Heavy Sleeper.

A boy in the service of Thomas Fawcett. of tlate, Eng., lately accompanied his mas-ter in shooting all day upon the moors, and on returning in the evening his master told him to make the best of his way home. The boy proceeded on foot, but being much fa-tigued, sat down and fell asleep. How long he remained in that situation was uncer-tain, as, when found, he was in his own bed asleep, and a neighbor passing on the road early next morning, found his clothes scat-tered in various directions, nearly half a mile off. The account he gave was that he dreamed he had been at a neighbor's house, ate a good supper, after which he supposed he went to bed there. It appears he actually walked three miles, though in a pro-found sleep the whole of the time, during which he stripped off his clothes and walked home naked, passed the gate and went upstairs to bed, being the whole of the time asleop.

Laws are apt to be like cobwebs, which may catch small flies, but let wasps and hornets break through.

Kindness is stowed away in the heart like rose leaves in a drawer to sweeten every object around them and to bring hope to the weary-hearted.

God's mercles are as cords to lead us to him; but our sins are as sharp swords that cut those cords.

Let us not fail to scatter along our pathway the seeds of kindness and sympathy. Some of them will doubtless perish; but if one only lives, it will perfame our steps, and rejoice our eyes.

It has been beautifully said, that "the veil which covers the face of futurity is woven by the hand of fhercy."

Deal gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of

Woman and the Household.

BY BESTER M. POOLE. [Metuchen, New Jersey.]

"He prayeth best who loveth well All things both great and amail, For the dear God who loveth us, He made and loveth all."

"Look on this picture and on that."

Behold! there was a man of God, who gathered little children in from the cold streets, little waifs and orphans, to give them shelter, and home. Twenty and five were they in number, and the people said amen it is well! For he was a man of God, and lifted up his voice long and mightily in

Lo, many years went by, and it came to pass that some of the dear little ones fell ill, and were taken away. And then it was made known that they were hungry and cold, and beaten and starved, while the man with whom they dwelt, lived on the fat of the land. And he had not only made them suffer in their bodies, but had neglected their souls, so that they were morally diseased, and the sad story of their lives cannot be told. The elder ones were driven to pilfer food, and the younger ones were nearly stricken unto death by filth and starvation. But this man, the Rev. Edward Cowley, knew that another would bear his sins, so he could, by faith, be forgiven. He could lie down at night, reconciled to his savior, who had said. "Bring little children unto me, and forbid them not, for of such is the kingdom of heaven," while under the same roof, in a dreary, firsless room, they shivered under count blankets and went hitteria. der scant blankets and wept bitterly. For these things, and more, are all written in the books of the Society for the Prevention of Cruelty to Children.

And it came to pass that a young man dweltnear by, who believed that good works and lives of usefulness, were the best prayers. He taught that we must all save ourselves and help our neighbors. So, he went out into the highways and gathered up poor little ones, and brought them into a large room, where the sun looked in and laughed, every day, and they were given to eat and made merry. And he said unto some of the maldens thereabouts, it is better to take care of these children, than to deck your-selves in gay attire, and walk in vanity of heart. So they hearkened unto his voice, and every morning they made the little ones warm and clean, and taught them to be kind and loving and good. So Prof. Adler and these handmaldens prayed long prayers every morning, in this manner, and lifted up their voices mightly through good deeds. And these children went to their dark homes, and told all that they had been taught, and so brought cheer and cleanliness into their tenements.

And the man who believed in the prayer of good deeds, gathered together children of greater age, and had them taught to use graven tools of many kinds, so that they might become cunning workmen, and fash-ion many things for beauty and for use, that they might live long and be happy in the

Behold, this man's eyes were blinded, so that he saw not the angel-helpers who go forth, trying to drop good seeds into the souls of the children of men. But, nevertheless, the hearts of these angels, and the hearts of all who love righteousness, were made glad by his works. And his prayer of hand and heart and brain, went up with a aweet ameiling savor.

And behold! the wicked man, who prayed with the lips only, men call Christian, and the other, who prayed with deeds, not creeds, men call infidel!

GENERAL NOTES.

The State University of Kausas, is open to both sexes.

Lasell Seminary, at Auburndale, Mass., is taking a leading place in practical educa-tion, while not neglectful of securing the best teachers in the classics and music. Miss Parlos has a large class in cooking, without extra cost to pupils. There is also a class in the scientific cutting and fitting of gar-ments. In both cases, parents fully appreofate the instruction given their daughters. In too many cases, mental accomplishments supersede important knowledge which is daily needed in the household.

Geo. W. Webster, of Bonair, Iowa, has secured five hundred acres of improved land, as the basis of an industrial School for boys and girls. It is free from religious dogman. He believes in the Fatherhood of God, the brotherhood of man, the ministry of angels, and rightsoms living. The expenses are to be near cost as possible; three dollars weekly nearly paying expenses, which can, by the elder pupils, be paid by labor. For children under twelve, the Industrial School and Kindergarten will be united. They have a play room, gymnasium, and plots of ground for individual cultivation. Such a school is needed in every community, as society is now organized, and we hope to hear of the success of this pioneer.

The Society for the Prevention of Cruelty to Children, has just had its auniversary meeting. It grew out of the kind heart of Henry Bergh, who finding the society of P. C. A. could not undertake the extra work, incited the establishing of a separate organization. It is impossible to estimate the good it has already done, not only in rescuing numberless poor children from inhumanity, but intimidating cruel monsters from acts of wickedness. It has broken up the padrone system, by which Italian child-ren were brought over and farmed out for the purposes of begging or stealing. They were to all intents the slaves of their masters, and subject to misery and bad habits.

At a recent auction in London, forty-five pictures, by Angelica Kauffman, were sold at quite high prices. The highest, a lady and daughter, brought the sum of \$4,250.50. This artist was a pleasing character and a sweet woman, who did work that yet wins great admiration. The story of life, disguisdunder a thin veil of fiction, was told in a delightful manner, a few years are by Miss. delightful manner, a few years ago, by Miss Thackeray, daughter of the great humorist, under the title of " Miss Angel."

Miss Thackeray is herself a writer of gen-uine ability. Her tales, beginning with "The Story of Elizabeth," are pre-Raphealite in finish, yet pure, romantic and fresh. Thack-eray had four daughters, and little worldly goods, and he tolled and saved to leave them in comfort. When his daughter had writ-ten her first story and placed it in his hands, he took it to a friend, and with tears in his he took it to a friend, and with tears in his eyes said, " My little girl has written a story, and it is so good and sweet and tender, that it made me cry to read it." Since then, she has supported herself in comfort by her

A Social Science Association was organized in New York city, January Sist, with Mrs. Hope Whipple as president, for ladice.

and reform, education, art, sanitary eclence, household science and economy, political economy and government; each is to be under the supervision of a committee to be appointed by the board of management. The object of the association is the greater good of the greater number, and to develop plans for the advancement of industrial, intellectual, social and moral interests; to secure better homes, laws, schools and service for humanity. The members meet every Wednesday afternoon, at the pariors of the Ladles' Mining Bureau, 45 East 14th street, for discussion, consideration of pu-pers, and purposes of husiness. On the 28th, Mrs. J. W. Stowe read an essay on "Wives and Widows under the Law." Ladies interested in the movement are invited to at-

"Counsel to Parents on the Moral Educa-tion of their Children in regard to Sex." Is the name of a book published by one of the first philanthropic and scientific women of this country, Dr. Elizabeth Blackwell. She has given a most valuable treatise to the public, upon delicate subjects, conched in strong, chaste, impressive language. There Is stated in a brave, dispassionate and logical manuer, teatimony to the necessity of a moral life as the cause of happiness, health and power. This is shown in a physiological, not an ethical statement, where recal, not an ethical statement, where re-wards and penalties are natural consequents of good and evil conduct. It is a treatise which should be placed in the hands of every father and mother, and also of every son and daughter, dealing, as it does, with questions of a vital import, from a physi-cian of great evertages and windom. It is cian of great experience and wisdom. It is a positive acquisition to humanity, written not only in a clear and wholesome style, but sometimes even approaching eloquence in elevation of thought.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

RESULTS CONSIDERED.

Our mission together ended at Hopedale: I myself remaining there, as had been previously arranged, and the medium-speaker continuing on alone to lecture in Boston and vicinity. After his return to his Vermont home, he wrote me in free and friendly letters, a somewhat lively and graphic representation of bis state of mind in view, especially of the financial results of his trip, which, as will be seen by the following extracts, were not particularly encour-

aging:
"It is hard to kick against one's pricky conscience; and harder to obey it at times. I am no coward; I whine not tremble not: but I do question even realities. Being no great money diplomatist, your humble servant cannot speculate on mountain dew, or awamp mud; he cannot act as a committee on ways and means; and here comes the "rub" which even frictionizes the coat and vestments off a man's back. . . Brother S., I am no pietist, or martyr in the received sense, and certainly not in the deceived sense. So I cannot, being sluply Austin of Woodstock, with a family, become a Paul. ... They [his hearers] were profuse in their praises. Brother L. (at a lecture in Boston) told them that I declined to have the hat flourished over their throbbing generosity; they liked the idea capitally, and acted successfully, as usual. But I suppose it is all right, yet in this trip I have made more sacrifice than my conscience would allow me to make in another. I shall stay at home for a while even if I 'grieve the spirit,' for I find that my hired man's bills eat both my bill and body too. Ob, darkness! yet'O brightness! Apart from my worldly sacrifices, all is bright. Am I too gross, too careful? The spirit gently pleads and yet the spirit only gives spirit-coin. I am tempesttossed; shricking minions point at my elbows as they grow thread-bare; and then the rascals say, 'Touch a dollar if you dare!'

About two months later he wrote: "My mind has been in a whirl the past spring. I believe that I have nobly fought my destiny here, thinking that it was not mine. In accres of ways have I tried to dump myin scores of ways have I tried to dump my-self down upon my mother's farm, but some unexpected thing would thwart me. And these things puzzled my sore conscience; curdled my "odic light," and wheedled my plans; so that in nine cases out of ten, con-ferring with flesh and blood was out of the question. . . Verily the drowning out of the old man must be nothing very pleasant.
when you don't fancy the death. I cannot see into the crowning future of mediumship in formation."

These extracts will illustrate somewhat the leading characteristics of our mediumspeaker, and also exhibit the severe struggles through which all high-minded, conscientious speakers of the kind have had to pass, down to the present day. The truth is that almost invariably the support of such is miserably mean, considering the pacunlary ability of those who listened to them. Should there not be better times before us in this respect?

We have thus had a glimpse of the interior life of our speaker in the earlier stages of his mediumistic experience when as yet he had become but partially accustomed to his missionary labors—mostly among the hills and vallies of his native state. Let us now take a glance at his present mental condition. condition, a sturdy veteran as he is after having for more than a quarter of a century followed the work of his appointment.

I have before me a letter from him dated Woodstock, Vt., Dec. 25, 1870, nearly twenty six years from the time of our interesting experience together, as first narrated. The letter was written in response to certain inquiries of mine, the general tenor of which will be sufficiently understood from

the following extracts:

"I look back upon my checkered journeyings to and fro as a dream, at times of the most pleasant character; whilst I know its reality is full of good results. We have not taxed the people in building costly churches; we have not achieved a long roll of mem-bership; nor have we tithed the people in the name of God to make ourselves rich. Moreover, 'Alexander the coppersmith,' hath done us much harm at times. But we have carried a true gospel into the strongholds of society, and against the press and the pulpit, we have succeeded in moulding over the 'raven-winged' doctrines of the church until it would appear almost that they had stolen our thunder.

"Our success is not in gold; it is not in members; it is in the soul. If it is not our good (or evil) fortune to enter the golden gate to fortune in this world. I humbly hope that we may possess enough spirit wealth to honorably buy our ticket to the heavenly world, and give no offense to Saint

"For a long time, you may remember, I

speaking; but after many years, t became partially conscious, and was used as offe awake. But to this day it seems cloudy and dreamy when I am influenced, and af-terwards. I feel stronger after being used, for a few hours, and then there is a reaction, and a sinking feeling, attended by a sense of inferiority; but after a night's rest 'Richard is himself again.'

"During the past two years I have been at home more than during the twenty preceding years. I think that my long cold rides, often after coming from a close and overcrowded room, together with the faise courtesy which accorded to me the guest's chamber and bed, with their chilly dampness; I think that these and my labors on my farm to make up for lost time, have been the cause of sundry rheumatic warnings. And so I have put my ship into port for repairs; and if I am not missed, I may feel like the Arab who oft folds his tent and quietly steals away. .

"Like the peerless man who discoursed on Mar's hill, 'we see through a glass darkly but I feel that the future of Spiritualism is to be glorious; that it will change false structure of society; manifestation of the spirit is not ended. I look for more

light.

"It is true that at times it would seem in the seem and immoral immoral." that transparent impostors and immoral outcasts had taken the lead; but I have no fears; the intellect of this world could not destroy Spiritualism; and I know that the same world has not enough immorality to

ship is such that great dangers attend it if it is not backed up by high moral principle. The habit of passivity paves the way to earthly as well as beavenly influences. It is a noble manhood which can affirm that 'none of these things move me.'

Thus much from the Austin E. Simmons of today. I think that it is sufficiently clear that he has that "noble manhood" of which he speaks; that neither his faith, his courage or spirituality has suffered, notwithstanding his nearly thirty years experience as a trance speaking medium. To be Continued

Hook Notices:

United States Official Postsi Guide.

The January number of the United States Official Postal Unite makes a book of about 650 pages, containing many features which render it indispensable to all who wish clear and accurate information about all matters connected with the Postal Service. It contains alphabetical lists-

1. Of all Post Offices in the United States, with County and State.

2. Of Post Offices arranged by States. 3. Of Post Offices arranged by States and Countles, with the geographical position of the Counties. 4. Of the Money Order Offices, Domestic

and International.
5. Of Post Othices of the first, second and

third class, with salaries. 6. Of Counties, and a list of Letter Carrier Offices.

7. Of Canadian Money Order Unices. Information about Mailable Matter. Full directions about Money Orders and Registered Letters.

Rates of Foreign and Domestic Postage. Sailing of Mail Steamers. Latest Rulings of the P. O. Department. All needed information about Postal Matters.

All these make the January number indispensable to business men, and to all who use the Post Office to any considerable extent. Price in paper 81; in cloth 81.50. Can be procured of Postmasters, Booksellers and Newsdealers, or of the Publishers. HOUGHTON, OSCOOD & Co., Boston, Mass.

Magazines for February not Before Menfloned.

Wide Awake. (D. Lothrop & Co., Boston. Mass. | Contents: Frontispiece-In the Ster-litz Garden: Granny Luke's Courage: A Letter and a Crown: In Trouble; A Chinese Mission School: Rosy Cheek and Greedy; Why and What: Five Little Peppers; The Other Side of the Story; Nannette's live Baby; Nursery Tiles; Our American Artists; Little Lottle's Grievance; Two Young Homesteaders: Concord Picpic Days: A Homesteaders; Concord Picnic Days; A Fish Story; The Rubber Baby; The Jewel-ed Tomb; Prof. M. P. Paul; What Jane did with her Christmas Present; Two Dogs and their Troubles; Wishes: The Little Skater; Tangles: Postoffice Department; Exercise Song. This number is full of good stories and pretty illustrations.

The Herald of Health (M. L. Holbrook, M. D. New York). This Magazine is devoted to the culture of body and mind, and has for its motto "A Higher type of Manhous," Physical, Intellectual and Moral."

St. Louis Illustrated Magazine. (Only) 720 Olive street, St. Rouis, M. Contests: Louisyille, Ky.; Pleasant Popularity: Pro-bation; Part of a Honeymon: Mr. Leonard's Proposal; Fashions for February; Timely Topics; St. Valentine's Day; Rose Cottage; The Sage's Reverie; Honesty; Stolcism; Current Literature.

Andrews' Hazar. (W. R. Andrews, New York.) Devoted to Fashiou, Literature, Art and Society matters.

The Art Amaleur. (Montague Marks, No. 20 East 14th street, New York.) A monthly journal devoted to the cultivation of ART IN THE HOUSEHOLD. This number is as usual very satisfactory to those interested

Magazines for January Just Received.

The Texas Spiritualist. (Chas. W. Newnam, Hempstead, Texas.) Contents: Man and His Possibilities; Orthodoxy and Spir-Itualism Compared; Bible Lessons in Spiritualism: Correspondence; Phrenological Chart and Biographical Sketch of Wm. L. Booth: Kind Words; Dr. Watson's Offer; Editorial Department; Note from Col.

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MULE-STONES.

The New England Primer-Dean Stanley -Spiritualient.

Certain notable books (as often small as large), the words of representative men, and certain great movements (like modern Spiritualism), are like milestones by the wayside, telling the traveler of his progress. To us, as we look back, they give the distances of the path our ancestors have traveled, and so indicate that it is for us to move on and follow the light. We have before us a curious fac simile reprint of "The New England Primer, improved for the more easy attaining of the true reading of English,-to which is added, The Assembly of Divines, and Mr. Cotton's Catechlam, Boston, printed by Edward Draper, 1777."

This little book of some 80 small pages, was sold for a century by hundreds of thousands, was in every home, and in every public school in New England, and was held next to the Bible itself in sanctity and authority. Opening with easy spelling and reading lessons, and selections from old hymns, we find next the quaintrhymes with wood cuts as quaintly illustrative, so familiar to every child in Puritan days, and down to less than lifty years ago, but now out of sight and fading out of thought. Some are as follows, each complet with its "In Adam's fall

We slaned all." "Proud Korah's troop Was Swallowed no." "While youth do cheer Death may he near." "Young Timothy Learnt ein tods

After these is "The Short Catechism agreed upon by the Roverend Assembly of Divines at Westminster"-107 questions and answers, the condensation of the work of the' famed gathering of 120 English divines who sat over five years to frame a body of theology which bore wide and strong sway for generations, and is now dying out-its dogmas dying, its truth to live on.

This Short Catechism is the first milestone for us to look back at-the especially significant part of this Primer, telling what thoughts and ideas bore sway then. Some of its questions and answers will give insight of its character:

"What is the chief end of man! Man's chief end is to giorify God and enjoy him

What rule hath God given to direct how we may glorify and enjoy him? The Word of God, which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify God and enjoy him.

The outward authorith of a book, not the soul or spiritual discernment within, was their Idea.

What is God? God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and

truth. [This is a gleam of light.]
What are the decrees of God! They are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass. [What pitiful and seldsh pride in the

words for his own glory. | Did all manking fall in Adam's first transgressions? The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

What is the misery of that estate where-into man fell? All mankind by that fall lost communion with God, are under his wrath and curse, and so made liable to the miseries of this life, to death itself, and to the pains and miseries of hell forever.

Did God leave all mankind to perish in the state of sin and misery? God, having out of his mere good pleasure from all eteroity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redsemer.

What benefits do believers receive from Christ at their death? The souls of believers are at their death made perfect in holiness, and do immediately pass in glory, and their bodies being still united to Christ, to rest in their graves till the resurrec-

Next after this Westminster Catechism, comes Spiritual milk for American babes,

ments, for their soul's nourishment," by John Cotton, an eminent minister. Of this milk a single draught may ruffice.

"Are you born a sinuer? I was concelved in sin and born in iniquity,"

"A dialogue between Christ, Youth and the Devil," ends. this book, once so widely read. Not forgetful of the good of those old days, we may well be grateful and glad that these painful dogmas are fading away, and that we have passed the mile-stone by which The New England Primer was studied and believed.

We will now look at another mile-stone whiter, fairer and near to us. Last year Arthur Penryhn Stanley, Dean of Westminater, eminent in the Episcopal church of England, preacher in the same Westminster Abby, in which the old divines sat five years to frame that old Catechism we have quoted from, visited this country and preached and spoke to line audiences in our eastern cities. He represents the liberal thought in the churches, pointing beyond dogues and creeds, and his words tall of this onward march of thought.

To the Episcopalians of New England he spoke on Liberal Theology, and said: "The crude notions which prevailed twenty years ago on the inspiration of the Bible have been so completely abandoned as to be hardly anywhere maintained by theological scholars. . . . The doctrine of the Atonoment will never again appear in the crude form common both to Protestant and Catholic churches in former times. The doctrine of the more merciful view of the future punishment, and of the hope of a universal restitution, has been gradually advancing, and the darker view receding. . . The question of miracles has at last reached this point-that no one would now make them the chief or sole basis of the syldence of religious truth." To the students in Union Theological Seminary , New York, (Presbyterian) he said: "Let me entreat you to look facts in the face, whether facts of the Bible of science or of scholarship. Do not be afraid of them. Go as far as you possibly can in the comparison of the sacred volumes of the Old and New Testaments with the sacred volumes of other religious. Make the most searching investigation you can, with light from whatever quarter as to the origin of the sacred books."

On Religious Inquiry his word was: "The most excellent service that churches and pastors, authorities of State or of religion. universities, or teachers; can render to the human reason in this arduous enterprise is not to restrain or blindfold it, but to clear aside every obstacle, to chase away the phantems that stand in the road. . . Robert liall says: iWhatever retards a spirit of inquiry is (avorable to error. Whatever pro-motes it favors truth. Nothing has greater tendency to obstruct the exercise of free in-

quiry than a spirit of party."

Discoursing on the Naturo of Man he no bly says: " All human authority, clvli or ecclesiastical, must in the hat resurt be alike subordinate to the one divine authority which speaks to us through the voice of conscience. When the apostles declared, and when we after them declare that we must obey God rather than man, it was not the repudiation of the laws of ruler or magistrate; it was then the assertion of the supremacy of conscience against the authority of a Sanbedrim, of priests and scribes, as it may still be against the authority of a Pontiff, a Synod, or a Council."

It is a long way, not only in years but in thought, from the Westminster Assembly in 1615 to the Dean of Westminster in 1877. Verily, the march of man is onward, and this last mile-stone-these discourses of Donn Stanley-marks a space traveled, and points still on and up.

We have looked back to take these bearings and distances along the road, and now before us another milestone stands. We are marching on toward it, and the host will come up to it in due time. It is modern Spiritualism. The clouds of bigotty, the stumbling-blocks of intolerance and superstition, and chilly mists of materialism, dim our sight of it, and hinder our way toward it; yet we move on, and it stands out white and fair, its shaft likup by a soft and brilliant radiance from the light of heaven. As the stern theology of the Westminster Catechism made an era in the thought and life of the past; as Dean Stanley's words represent the larger, more charitable thought which a new era brings to many in our churches, -so inodern Effiritualism represents the opening of the closed gates, the actuality and nearness of the life beyond, the real presence of our dear friends from the Summer-land, the knowledge of the inner-life of man, the indweiling soul of things, a spiritual philosophy to supplant materialism, a rational religion, an abiding faith in the progress of humanity on earth and in heaven, a system of othics and morals based on obedience to law and to the voice of the soul. Its coming is a great epoch, its growth wonderful, the conquering power of its facts and central ideas and inaplrations sure to gain at last. We may well plant a mile-stone by the wayside to mark this newest era, and take he art at its sight as we go on.

According to the Lomion Globe, Dr. Rudolph Falb, an eminent philologist, has traced the language of the aboriginal Indians of Peru and Bolivia, to pure Aryan roots held in common with the Semitic race. He concludes from this that America was peopled first, and that the highlands of Bolivia. was the cradle of the human race; or, in other words, Adam and Eve were Americanal There is not the least value in this hypothesis, yet it shows the uncertainty and restlemness of those who receive the account of the creation as given in Genesis literally.

The quarterly meeting of the Spiritualists held at Omro, Wis, and closing, Jan. 25th, was a decided success. Prot. Lockwood, J. O. Barrett, and J. H. Talmadge, were the principal speakers. The meeting took a decided stand against giving one man or any body of men the exclusive right to practice medicine in the State.

SALVATION OF SOULS.

Mr. Kiddle Denounces the Orthodox Doctrines of Christianity.

Ex-Superintendent Kiddle lectured lately in New York, on the "Salvation of Soula." It appears from the report given he said that in Christianity nothing takes precedence of the salvation of the soul, and the man, in the Protestant orthodox faith, who does not accept the dogmas of the church will be lost in hell. With the christian the question is not, "What shall I do to be sayed?" but "flow shall I escape eternal damnation?" Mr. Kiddle went on to say that the eternal punishment and "hell fire" passage in the New Testament were not in the original manuscripts of that work, but were evidently the inventions and interpolated forgeries of monks and priests. He quoted from Jonathan Edwards and similar churchmen of an earlier day, showing how terrible were their ideas of the tortures that awaited all unbelievers in the future life. The torment, and agony, and endless punishment to be indicted on Innocent but unbelieving souls would take place in the presence of God, the lamb and the angels of heaven. This spirit of revenge and unmercifulness the speaker regarded as the product of human invention, which had given the world a devilish theology. The Roman Catholic doctring was not so bad as the Protestant faith, because it admitted of an intermediate state-a place of repentance and possible salvation. Luther began well, but his career ended in blind and despolic' doginatism. A reaction followed the first Reformation, and Protestantism would nev-

er recover from the Calvinistic blight. To remedy the errors of these fanatical teachers modern Spiritualism had come with love to God and man. The brotherly apirit of Jesus Christ had taken the place of revenge and unforgiveness. Mr. Kiddle pictured the spectacle of a "paid divine" professing to believe that his friends and loved ones would be eternally damned, spending his leisure hours at watering places or in the art galleries of Europe. If he really believed what he preached, he would sit up nights and spend every moment in beseeching his friends to escape the awful fato he depicted. The present christian doctrine was too horrible for even Satan to accept. Mr. Kiddle closed by quoting from alleged spirits who had been out of the body 200 years and gave the result of their interesting experiences for the benefit of the faithful Spiritualists who were to come after them.

Somnanthullson.

The Boston Herald, in commenting on the recent Hamilton Place tragedy, gives an exhaustive resume of somnambulism, describing its strange influence over human actions, and showing that its "victims" are morally and legally irresponsible for acts committed while in that state. The writer | will be 1,230 I street, Northwest. of the editorial relates many strange incidents, the greater dumber of which are old, and as a story-teller is interesting, but when he attempts to enter the domain of causes, he is not at home. He says in an autocrat-

le way: "The phenomena of somnambulism are similar to and help to explain, the condition and performances of clairvoyants and mediums who frequently exhibit much more mental and bodily capacity in their unconscious than in their conscious state. Mediumiatic trance is, in fact, only somnambul ism artificially induced, of which, indeed, it is a familiar example. The alleged spiritual mediums who, in a tate of more or less unconsciousness, talk with so much finency upon matters of which they can only speak with halting accents when in their normal condition, are really indebted for their facility to an artificial somnambulism. De Bolsmont, the French psychologist, previously referred to recognizes this could tion of things, and the distinction between it and what may be called natural somnambullam. In referring to the elements which differentiate the case of the person in whom the somnambulic tendency has been Induced by the power of human agent from that of the individual who is affected by causes which are the result of the conditions of his own organization, he makes these remarks: The natural somnambulist seems only to avail himself of a single sense; he only directs his attention to one order of events, viz. that with which his mind is occupied; his thoughts are on only one object, and it is with that only he concerns himself."

A cursory examination of the phenomena of Spiritualism, will show how erroneous this explanation is. It is true that somnambullsm may shade into and become true trance and clairyoyance. What this writer regards as a single, well defined state, really is most complex, and presents incalculable phases. A person may, during sleep, become mediumistic, while far removed from that state during waking hours; or clairvoyant sensitiveness may become quickened by the depression of the bodily functions.

DAVID M. KING .- This active and energetic worker, whose whole soul is engaged in the cause of Spiritualism, as well as his favorite subject, Phrenology, is now lecturing in Michigan on the science of man. He is a hard worker, close student, and has received finttering press notices wherever he has been. From personal knowledge, we can affirm that in delineating character, he is the equal of any phrenologist we have ever met, not excepting O. S. and L. N. Fowler, the founders of the science. Wherever he may go, we assure the friends that they may repose the utmost confidence in his ability and integrity. Mr. King is a graduate of the American Institute of Phrenology, class 1867, and received flattering mention from the eminent professors of that institution.

Death of Jules C. G. Favre.

The death of this distinguished statesman recently announced, takes another name from the list of well-known believers in the philosophy of Spiritualism. With his equally distinguished brother, Leon, he early received the teachings of Spiritualism, and was a tirm and consistent advocate of its claims. Mr. Peebles speaks of these noble brothers who have been always on the side of scientific Spiritualism and opposed to the re-incarnation theories of Kardec. Mr. Champernown in a list of eminent names published in the "Year Book" for 1871, mentions those of the Fayres.

Jules was born in Lyons, France, in 1809. He became an able lawyer and liberalist and through all the vicisaitudes of the reign of Louis Napoleon, strenuously led the opposition in the face of every danger. In 1858, when the would-be Oraini was in need of counsel, Favre at once offered himselfand ably defended him. He vigorously opposed the Franco-Gorman war, predicting with wonderful prescience the results, and after the fall of Sedan became vice-president of the provisional government, and ininister of foreign affairs, and took a prominent part in the negotiation of peace. In 1871, under Thiers he retired from public affairs and devoted himself to the pursuit of literature and law,

The Journal, published at Kirksville, Mo., Bays:

Roy. A.J. Fishback's discourses last Sunday were listened to by large and appreciative addiences. His lectures exhibit a broad culture and a deep and fervent morality. The interest in Spiritualism is increasing rapidly, and many persons are now turning their attention to the subject earn-estly, that heretofore have treated it as an Illusion or the product of the imagination. There are now two mediums in Kirkaville, through whom independent state writing is easily obtained. Communications from departed friends are written without human hands touching the pencil, under fraud proof conditions. These demonstrations can be witnessed in the broad day light, and are occurring daily and hourly in Kirksville. Inter-communication with ours and the Spirit-world is a demonstrated fact, and any person can be convinced of the same that will honestly and patiently in-vestigate the matter, and the time is speed-ily coming when all can know this fact even from the least to the greatest,

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Jesse Shepard held a scance at 481 West Washington street, last Monday evening.

We refer our residers to the suggestive article of Judge Holbrook on our eighth

B. F. Underwood lecturerat Albany, N. Y., February 15th, and at the Parker Memorial, Boston, the 22nd.

Drs. Vogl and Allen have removed to a larger field of usefulness, and their address is now Kansas City, Mo. Mrs. R. Shepard will speak in Washing-

ton, D. C., during February. Her address Mrs. Hyzer has resumed her labors regular apeaker of the Brooklyn Spiritual

Society in Everett Hall, 398 Fulton street. Frank T. Ripley is now in Dayton, U., at the Arlington House, where he will remain

W. E. Coleman has moved from Fort Sill. Indian Territory, and his address will here. after be Chief Quartermaster's Office, Presidio, San Francisco, Cal.

during the months of February and March.

Das Neue Blatt, (A. H. Payne, Leipzig. Germany,) has just published a biographical sketch of Andrew Jackson Davis, and speaks in high terms of him.

A subscriber at Urbana, Ohio, renewed his subscription to the JOURNAL on Dec. 24th, but failed to give his name. We will credit when he lets us know his name.

Mrs. Ophella Samuel lectured again last Sunday to the First Society of Spiritualists, corner of Monroe and Ladin streets. Her address was listened to with much interest.

The Kirksville (Mo.) Journal says: "Mr. Fishback lectures at Owasco, Milan and Unionville, regularly. He is engaged to de. liver ten discourses in Illinois, in about a month from this time."

Dr. H. P. Faitfield tectured in Tyringham, Mass., February 5th, 6th and 7th and Sunday the 8th. He would like to receive calls to lecture or hold parlor circles for the manifestations and teachings of the spirits. Address him Greenwich Village, Mass.

A correspondent from St. Louis writes: "Mrs. Ophella T. Samuel has been lectur-ing for its during the months of December and January, to full houses. We regret she was compelled to leave us to fill her engagements at Chicago and Whittier, Ill. She is one of the best lecturers in the field. We hope to have her again in our city."

Robert Courtnay, of Toronto, Ca., writes: "Our late president, Mr. J. L. Chancey, and Mrs. Dr. A. Hull, of Philadelphia, have started through Canada with the intention of establishing spiritual societies and forthering the cause of Spiritualism. On his leaving, he was presented with an address and album from members of the association. The society have engaged the servi-ces of Mrs. C. Lawson, of Corlive, Eng., for the coming month.

Dr. D. P. Kayner, of 94 La Salle street, Chicago, is almost daily in receipt of letters coming from different parts of the United states and territories, acknowledging the correctness of his clairvoyant examinations, and also of favorable results from his prescriptions. Although the doctor does not claim perfection for clairvoyance or any other of the human faculties, it is safe to say, from what we know of his practice and from the letters of endorsement he is recelving, that he comes about as approximately near to it as any one we know of.

Prof. J. M. Allen is again busy in Battle Creek, where he is alling his engagement for the five Sundays of February. He speke during January in Sturgis, closing with a scientific lecture on Language and Alphabets, Monday, January 27th. He spoke in Middlebury, Ind., January, 25th and 29th, closing each lecture with a physchometric test reading. Address till March, Battle Creek, Mich., care P. O. draw-

Original Answers to Interesting Questions.

The brilliant improvisatrice, Emma Hardinge-Britten, has been lecturing in San Francisco, to literally packed houses of eager listeners. At one lecture folded papers were drawn from a hat and instantly answered when drawn, as follows:

QUESTION!-Why do we pray! Answer:-Prayer is the efflux of a full heart addressed to a superior power. In hours of trial it is the spontaneous cry of the soul in search of inward strength; for a silent witness is in every heart, before whom the guiding ray of faith and holy trust be-comes manifest. The true scholar never petitions blindly to have his own self-will ignorantly substituted for the perfect will of God, as ordained and expressed in his works. Prayer is an advertisement of our wants, and when humbly addressed opens the door of hearts by aspiration that inspiration may shine in. By humble prayer the weak come into more intimate rapport with the Great Spirit and receive strength, but conceited forms attempting to instruct the Infinite are estentations mockery.

Quan.-What is the difference between dreaming and elecping, and what causes both? Answer. - Sleep is a physical condition

of human bodles. Man's body is fitted with voluntary and involuntary nerves, each set capable of independent action. In wakeful hours they act harmoniously. When bodies become weary, the contractile property of the muscles becomes incapable of responding to the will, and the whole form sinks into that state of torpor called sleep. Then only the involuntary nerves act while the voluntary rest. The indweiling soul of man never tires, but be-comes temporarily liberated during sleep, when the soul clothed in its spiritual envelope leaves the desh on short excursions and becomes refreshed by spirit commu-nion, always prepared, however, to return instantly when proper to awaken the body. Upon returning consciousness, after unquiet sleep, imperfect recollections of the soul's experience when absent become mingled in strange likenesses, impressed from he soul's memory on the mortal memory of the human mind, by a process somewhat similar to photography. These commingling forms upon the brain produce meraory, partly of fact and partly of distorted fancy. Visions, which are rare, are spirit pictures, impressed by other souls upon the brains of human organizations sensitive to their induence. These may be propostic, instructive or to impart special intelligence, and do not necessarily occur when the body is sleeping or unconscious. The brain of liesh is then in part magnetized by the soul power of some disembodied spirit, who displays to the subject's vision images formed in the magnetizing spirit's mind. Thus dreams are sometimes significant, but not necessarily so. During didinary sleep, our souls, absent from the body, talk with others in spirit forms, but remain connected by a subtile magnetic cord. The body's sleep of death differs only in the fact that this silver cord is severed, and the soul, enveloped in the form of such spirit as its life on earth has attracted to itself, abandons forever its form of clay.

Ques .- When does the individual spirit of man begin to exist?

Ans -Spirit and soul of man are separate derivations from the vast primordial spirit, the soul of the universe, and in accordance with that law which is the will of the infinite, numberless stages of gestation have been passed, until attraction has placed them within the nomadic germ of a mortal body, then first surrounded by living tissues capable of retaining and developing its special form of organized life. So I am informed by spirits who have carefully studied the process of life. The original acorn does not contain the full potency of the oak tree, but draws from all about it; so the ultimate material particle, of simple vacant germ cell of the human nomad, altracts, with its initial quickening, the higher life, the gift of immortal individuality, implanted with the living soul by the infinite source -giver and sustainer of all life-after which growth ensues in accordance with the universal law of progress.

Quas. - is there any perfectly well defined principle of law in existence?

Ans,--Law is a rule which it appears impossible to break with impunity, but at what point has even the most advanced scientist discovered its ultimate limit? 'Not even so fixed a law as that of simple mathe. matics has been fully fathomed. Law falls at the point where man's perception fails. No finite process can grasp the lofinite. Our knowledge of law is but of a fragment of such forms of law as have chanced to unfold to our limited view. There is no point at which man may limit law, except he learn it from the spirit as the expression of the will of God. Spirit is a microcosm of law not yet unfolded. It is mathematical accounted and mathematical communications. cal, geometical and world binding, uniting together all things, but existing in various forms and degrees of condition. Until we understand its action we have not grasped the first great principle of our mainematical being. Law, now limited by man's knowledge of the past, makes boundless advances in the realm of spirit, which we can only understand gradually as we advance successively in our future progress after the death of the body. The immutability of divine law is a perfectly well defined and existing principle.

Ques.—Are the spirits, dwelling in the highest spheres, able to come to earth and visit their loved ones, and where do they come from?

Ans.—This question was answered as if limited to spirits in the higher spheres around this planet or system. The tele-scope reveals myriads of stars, all blazing suppose that our earth plane, which is sacred enough for the presence of an omnis-cient God, is not to be approached by God's highest and holiest archangels desirous of ministering to wants of suffering loved ones? The higher the angel the easier he comes to our hearts. Higher spirits can better care for and protect us in emergen-cles than those of less knowledge, and con-sequently less power, who are next to-as in physical condition of development, and necessarily work only by the similar mechanical laws of being. All such well intentioned spirits are assisted, when desired, and instructed by higher spirit teachers. If you .

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pray, your soul ascends to the highest, and the nearest to God is also nearest to man. All created existences form one continuous chain in which no link is wanting, from the bighest angel to those who humbly love and are loved in return. All are united by love, for heaven is love and so is God. Ques .- Are theories of spiritual progression errong-

Ans.—Progress is a universal principle manifest in all parts of God's universe, and spermanent retrogression" is simply words without illustration in fact. Death is itself a builder, which merely interrupts, to effect some change in life, founded on immutable laws of progress.

Ques.—Bhall we resume like relations with our spirit friends in our next condition?

Ans.-Had the question read kindred in stead of friends, the answer would be different. Friendship and lovedraw soul to soul, and are not expressed in kindred, but liedeep. er than consangulaity or outward beauty of form. To souls truly loved we mustain inlimate relations, while our love lasts. Ties of soul become nearer and dearer than any of body. Love remains with us, when wo leave here our very shrouds, for it is the highest, brightest and purest element of our being, which we develop with our future progress. In the life beyond, where no de-ceit or hyperisy can exist, we shall meet and mutually attract all we love, for heaven is the best abode of sacred and ever increasing love.

Ques .- Is there sorthing outside of matter: if so

Ans.-The human form is a perfect microcosm of matter, including every function matter can express. When a single atom of poison paralyzes the body, not a material liber is wanting. Your scientists may search in vain throughout the wide realms of physical matter to discern the grossest point of spirit; yet by the side of his cold corpse stands the real man, without one particle of so called matter. That handful of dust, called matter, is a phantasmagoric dance of atoms. The spirit, unseen of mortal eyes, is the real body, and the soul the immortal individual. All earth's especial forms of matter, tangible to our material senses, are transitory, and their apparent stability is unreal, because tinite.

Slate Writing.

To the Editor of the Religio Philosophical Juarnal:

Recently, at the residence of Mr. and Mrs. H. M. Rathbun, No. 40 East 115th street, New York City, Mr. Harry Powell ex-hibited his powers as a slate writing medium: On entering the parlors we found that Mrs. Rathbun had every thing confortably arranged, and there were scated seven gentlemen and seven ladies, also her little boy, an attractive child four years of age. Of course we added one to the circle thus making the total number present sixteen. The scance was held in the front parlor, and during a little time spent in a social way, we noticed the engravings over the mantel of "The Sanctuary," and at the right of this the engraving, "L'Amour," while at the left was "La Fontaine," and there were also pictures on the other three walls which rendered an air of cheerfulness to the room. Two gas gets were burning brightly in the front and the same number in the back parlor, the room being connected by folding doors. There was an abundance of light so that everything could be distinctly seen. Mr. Powell sat in a large arm chair at the northerly end of the room, immediately in front of the pier glass, his face turned toward the south; Mr. Rathban to the medlum's right, and Mrs. Powell to the medium's left. She was kept very busy supplying water to her husband from a large sliver pitcher, and we think he must have drank at least ten goblets of the liquid. In answer to a question, Mr. Powell said that a clear atmosphere was much more favorable for the manifestations than a muggy, damp state of the air. It was suggested that there be more light, and Mr. Powell remarked it made no difference to him how much light there was, but if it was too strong it hurt his eyes. A basin of water was passed to the medium and he washed his hands, wiping them dry afterwards. Mrs Loyell with twine tied the coat sleeves of her husband about his wrists. Some one inquired the reason of this and Mr. Powell replied that it was so no one would think he had a pencil hid inside his sieeve.

Mr. Powell.-The only condition I require is that you do not address your conversation to me. You can talk as much as you like among yourselves and can keep your eyes on me as closely as you desire. When I want one of you to write, I will call you up. Let your hand be free and I will take your forelinger to write with in that manner. | Between his thumb and fore-inger.]

It was now 8:30, and after sitting a few minutes the medium began to breathe very heavily.

Mrs. Powell.-I expect yourse going to do wonderful things to-night. Mr. Powell always has his eyes open at a scance, but he cannot see.

The medium here indicated that he want ed all present to examine his fore-linger. All complied with the request and pronounced that there was nothing visible upon it. Then he gave what can best be described as a loud grunt, and said in a guttural tone, "Big Write." He placed his tinger on the forehead of a person who was near him.

Then he seemed to quiet himself.

Mrs. Powell.—He is going to lose control. but it will come again.

Mr. Powell.-Did he write? Mrs. Powell.-No. he did not.

The medium then drank two goblets of water.

Mr. Rathbun .- I will move from his right if he does not succeed the next time. Mr. Poweil.—I feel terribly.

Mrs. Powell.-Some sugar and water, may

relieve his cough.

Mrs. Rathbun kindly prescribed something which alleviated the trouble.

A gentleman.—If the control causes Mr.

Powell to drink so much water it will drown him.

Col. Chaddock exchanged seats with Mr. Rathbun, the Colonel sitting at the right of the medlum. At 9:11 Mr. Powell was again under control, and the same process of examining his fore-fingers, as has been already mentioned, was gone through with, and in the same guttural voice as before the medium said, "Big write." A slate was handed to him. At 9:13 he came out of

the trance and inquired if he had written.

Mrs. Powell.—No. He does sometimes fail two or three times, but he will do it. Mr. Demarest —I am the only one who has a glove on. I do not want to be the only

Mrs. Powell.-There may be another indian who wants to get in with Tecumseh.

A Lady — May be if I go out of the room
he can do better. They say I am a "spoil-

It was here suggested that some one play upon the plane. Mr. Powell remarked that it might help him. The lady who charac-

terized herself as "apoll-sport" played a few

Mr. Rathbun.-I would suggest that we lower the lights.

Mr. Powell.—That will make no difference. I think it will be better if you change

your positions. Mis. Powell exchanged seats with a indy thus taking herself some distance from the medium. Several others exchanged seats. At 9:23 the medium was again under control. He took Mr. Demarest's hand which had a white kid glove upon it, and endeav-ored to write upon the slate. The medium soon shook his head as no writing appeared. At 9:35 he was again under control and ondeavored to write. This time it was a failure also. At 0:40 again under control and

"Pale Face me am happy to meet you in the wigwam. Tecomseh." "Brave, me tell you on the fence. Tecomseh."

At 9: 45 again under control and the me-dium called especially for "Scratch Chief," referring to a gentleman who was writing in the room. Mrs. Rathbun tied a white linen handkerchief over the medium's right hand, and he then wrote on the slate:

"Pale Face thought me dead; still me live.

At 9:55 the medium took the finger of a young lady who had purchased a state on her way to the scance, but the marks made on this slate were not legible. The lady said there was something on the end of her finger that felt like a grain of sand. There was a small black spot on it which was not there before the medium attempted to write with her finger, and she remarked she felt a slight slinging sensation. The medium now wrote on the same slate:

"Squaw Aunie with me; Squaw Mary with you often."

At 10:5 again under control and wrote: "There is a brave that comes to you; him say life name is William. Oh, how happy blin be. Him with you often."

Mr. Demarest .- William is my brother. He wrote his name on my arm at one time in blood letters.

At 10: 20 again under control, and the medlum as in all cases had each one in the room examine his forefinger, and he in the same guttural voice said, "Big write," and wrote as follows:

"There is a Squaw; the say her name is Sarah."

On another slate was written: "Squaw; there is a Squaw with you. Oh, how happy she is to meet you to-night. Her name is Lizzio.'

A Lady.-Lizzie Hatch. At 10:30 the medium wrote: "Pale Face, me will say good-night." At 10:35 again under control and the medium said, "Big write," and he was given a slate, but this time it was a failure much to the disappointment of the young lady who had purchased it, and hoped to carry something away written upon her new slate to show to her husband, the former writing having been erased. At 10:40 another attempt was made to write on the slate but this time it was a failure. We may here state that he failed to write with the hand that had the

white kid glove upon it.
Mr. Powell.—Did he write?
Mrs. Powell.—No. He wrote good-night

a few minutes ago. Mr. Powell soon came to his normal condition and the friends dispersed.

HERBERTUS.

A Singular Test.

After the occurrences parrated in your issue of October 4th, 1879, "What made me a Spiritualist," we became better acquainted with our medium, Mrs. H. She often came to our house, and became much attached to my wife, who regarded her as almost divine. The old lady, in taking her final leave of our family to go on a visit to New England in the fail of 1871, said these words to my wife in parting with her: "If I return home again, I will call at your house. If I die in New England, I will visit you in spirit. I can identify myself to your husband, for I find that he is a clairvoyant. But my dearchild," she continued, your time is short; before the fourth of July, 1872, you will be with God's beautiful angels, and I will meet you there, and we will enjoy ourselves among the flowers, and have a good time." She took her journey to the East, and the next spring we heard of her death,

On the thirteenth day of June, 1872, my wife sickened and died very suddenly.

The years flow by. Other friends gathered about my heart, and the cares of dally 'life engrossed my every hour. Mother H. had seldom been in my thoughts for years. In March, 1877, I was serving on a jury in a criminal case in our district court. The case was in the bands of the jury, and we were passing our second aight under charge of the baillff in the court room. My fellow jurors grew, drowsy, and one by one they fell asleep, while I, unding writing material at hand, resolved to interest myself by writing a letter to my brother. I had seat ed myself at the table for that purpose, and began my work. A significant trap on the table arrested my attention. A filmy vapor seemed to be coming up from the end of the table in the shadow, which formed it-self as a scroll, and unrolled, and there a name and address appeared in plain, legible letters. The vision passed away in a moment, but I retained the name and address. I had never known the name, and prompt. ed by curiosity. I wrote a letter, and soon received a reply from New Haven. The letter contained the intelligence that the one to whom my letter was written, was a healing medium, under the controlling latiuence of Mother H, now in spirit land; that Mother II. requested that I should write to her a letter, addressed to Rachel II., of spirit land, care M. J. E., No. - New Haven, Conn. I wrote a short note, as requested, and received a reply by the hand of her medium, bringing to me convincing proof that Mother H. still lived, and retained memory of events of her earth-life. of which I was familiar. She wrote of several little incidents that happened when she was visiting at our house, and of meeting with my wife among the flowers in

I have found the faise with the true in Spiritualism, as elsewhere. In my early investigations, I followed the apostie's injunction, "Try the spirits," and when one "confessed that Jesus had not come in the flesh," I would give him the cold shoulder. Of late I trust my own judgment, feeling that to be my best guide. I feel ever grateful for the evidences, and the beautiful lessons given me by those who have passed on to the higher grades of life; and will be pleased to hear or receive their messages, and their admonitions, and gladly follow what my reason may decide is for the

Let us each be true in our own life work. and have charity for others.

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Letter from Bumont C. Dake, M. D.

To the Editor of the Religio-Philosophical Journal:

Change, change, is written everywhere. Progress is indied a modern gospel, therefore we are not in duty bound to believe to day all that we believed yesterday. Years since, when first entering on the parlique voyage of mediumship, a blossed troop invited me to a banquet, whose bright faces cast ten thousand beams upon ine like the sun. They came as wise guides and good teachers, but never as my master. Their angel presence diled my soul with a fragrance fresh from the love gardens of ciernily. They insuited me with the herolam of the skier. The following communication is one among hundreds that I have received from my spirit friends.

Rochester, N. Y., January 9th, 1866:—"Man of To the Editor of the Religio-Philosophical Journal:

Itom my spirit friends.

Rochester, N. Y., January 9th, 1866:—"Man of earth, we are here to teach you. We will show you your talent, and then you must improve it. The door is opened for a life of usefulness, and you must press through, and go forth clad in the armor of truth and oght mentulty for the faith. God lives in the heaven and in the authority in the lives in the breeze and in the sunlight: in the storm and in the raim. Learn to recognize him everywhere, and in every thing, and go out alone and meditate upon the wonders of creation. You and meditate upon the wonders of creation. You will draw inapiration, and your spirit friends can impress you when in harmony with nature. Take our advice as to your reading. Ust Andrew Jackson Davis's books and read them."

At that time? was solgnorant that I knew absolutely lifts or nothing about Notelinalian on the

solutely little or nothing about Spiritualism or the Ramonial Philosophy. I never had heard of Mr. Davis, a l'followed their instructions, and after Paris. Tollowed their instructions, and after some trouble procured several of his works, and commenced carefully reading "Nature's Divine Revelations or Voice to Mankind." One day when alone and deeply absorbed in perusing the same, a great power fell upon me: it came so suddenly and with such force, that it fell me to the floor, as it did good old Paul to the ground in "days of yore." Although many years of active life, with thrilling episodes, have passed since then, at it wondrous movement that sent a thrill like lightnipy through power that sent a thrill like lightning through the spirit, awakening its gratitude and filling its love with inward songs of celestial harmony. My inner faculties were exaited and lituminated, inner faculties were exalted and illuminated, warming and fortilizing the affections, giving unity, joy and beautiful happiness for the time, and the spirit lifted beyond atterance. Thus was I converted and developed by this wondrous power that as Milion sang, "Doth attend us when we wake and when we also, "Every alcove and niche [asys an eminent writer] is occupied with the bistory of some person, lit up by the divine inapiration that flows like a sliver pool about the consecrated soul." In the Pautheon of Progress we have many gioridus names, but not one among we have many giorious names, but not one among the bright galaxy will ever outshine that of the greatest living Scur, Andrew Jackson Davis. The gentle Nazirene gave the world a new command-ment. That ye love one another. Bro. Dayls, on page 221 of the Great Harmonia, says, "Can ye love that which repels? Can ye admire that which is not admirable? Verily ye need a newer commandment, that is, Prepare yourselves to love one another. "The Harmonial Philosophy Issues no bulls or flaming proclamation; nor does it "Wrap nonsense round

With nomp and darkness Ill It seems profound." But, thank God, it teaches principles and not men; universality and not individuality. It does not lead us around Robin Hood's barn, but makes out a pathway for human feet to tread, with the seeming wisdom of the Infinite,

"So that he who runs may read His title clear to manalons in the sky."

Would that his works were in every household in the land,—not un the unvisited shelf, but on the table and, in the hand, until their Divine Revelstions were understood so far as to make us all better men and women. His books have been my daily companions for fourteen years. I ever find new and beautiful truths in all of his writings. You did well, Mr. Editor, in securing him as a contributor for the Journal... Mr. Gayis has many, very many, warm and appreciative friends, not only in this county, but in Editors. There are, only in this county, but in Edrope. There are, however, I am sorry to say a very foolish set of shilly shally heads, who thirk or say that Mr. Davis wants to be Pope. Played out envious speakers and writers, map and do seek to injure him.

This good and therefore great man needs no encomium from my pon. Being the true man that he is, he is therefore above acclamation or adulation. He stands upon the sublime inherent indesagment of eternal right and truth, and knowing this to be so. I thus apeak so enthusiastically of this world's greatest seer, Andrew Jackson Davis. God bless greatest seer, Andrew Jackson Davis. God bless our poble brother. We will take this opportunity to inform the friends of veform and progress as well at its onemies, that The new Departure is a glorious success. Mr. Davis is speaking to good audiences, No. 11 East 14th st. New York city. We have attended all of bis lectures, and have had rich food for thought, and are held entranced by the magnetic golden thread of truth, for the truth can alone make us free. Long may the ager live on this earth to enjuy the rich fruits of fruition. New York City.

Wrongly Reported.

To the Editor office Religio-Philosophical Journal: In the report of the Annual Exercises of the First Harmonial Association of New York city, published on the 24th ult., the typessomehow made me say exactly the reverse, in two or three justances of what I did say. May I ask a

About midway of the accord column on the first page it reads-"If we cannot do this, there is always some faith, some error in ourselves."

"faith" read fault.

Helow that, in the quoted letter, it reads—
"principles of immutable natural laws as produced in the Great Harmonic, etc. For "produced" read presented, which is the word to the original

Also in the third paragraph from the top of next column it reads—"Spirituali im cannot be of much value with the conservation or support of a true philosophy, etc." For "with" read withowl.
Without these corrections, I fear that those who take the trouble to read the article will be greatly puzzled to see the meaning intended. Yours truly,

J. B. LOOMIE.

Hichard Lalline writes: I must confess that since I have been reading the Jownah that the subject of Spiritualism has been presented to me In a new and most delightful phase. A training in journalism since my eighteenth year with the socular press, led me rather to regard the subject with disfavor; but if I can believe human testi-mony, a thing I have to deal with each day of my life, how can I doubt reasonably? I am now an investigator, thus far with reasonable success. Your paper has aided ms in an incomprehensible way to my efforts to see the truth and for this I am truly thankful. Yours is a good work, even were the philosophy you teach a myth and a delusich. You do the cause you advocate great rood in seeking to demonstrate that "Truth wears no musk" and that frauds must be exposed. Keep on in the good work and count me a life sub-

Lucy Brigham writer: The Jounnal has become a very dear friend of mine. Every week it comes freighted with spiritual instruction to cheer my lonely life. May the angels bless you while weeding out the tares from the wheat.

Chas. W. Willard writer: I can say all that the many do in commendation of the wise course of the grand old Journal I can not think of giving it up: I have taken it ten years, and it has grown better and better.

J. H. Slaughtor, M.D., writes: Your man-ly and honorable manifestation of faith in Spirit-nalism by prompt and vigorous efforts to sift out of it all impurities and impostors, has induced me to subscribe for your JOURNAL.

J. M. Louderback writes: The JOURNAL is the best paper lever saw. If Spiritualism is not a T. G. Copoland fact and cannot stand all fair tests, let it go down. without the Joranal.

Report of the Northern Win, Spiritunlists' Convention, held in Omro Jan. 23, 24, and 25, 4880.

The moeting was called to order by Pres. Lockwood at two o'clock r. M. Friday attendance was amaller than usual on the first day of convention. Afternoon was spent in conference--W. F. Jamie-son, Pres. Lockwood and others participating. The key note of the meeting was sounded at this session, which was closely followed throughout the entire meeting:—i.e. the differences between Spiritualism and Materialism. In the evening spiritualism and Materialism. In the evening there was a "masked ball," Saturday morning the meeting was called to order, the numbers having increased considerably. Short conference, after which W. F. Jamieson gave a very interesting lecture, suitiled, "Have We a light to Change Our Minia,"—a very fine effort and well received.

Music by Pres. Lockwood.

Saturday r. z., two o'clock meeting was called to order by the President. Conference, after which Pres. Lockwood gave us one of the fluest and most Pres. Lockwood gave us one of the fines and most logical lectures over given in this place, giving his reason for leaving the materialistic field, and coming into the Spiritualistic. He was applauded londly by the Spiritualists through the entire lecture. In the evening W. F. Jamieson spoke on "Materialism errow Spiritualism." He reviewed Pres. Lockwood's afternoon effort, and gave many

"Materialism sersus Spiritualism." He reviewed Fres. Lockwood's afternoon effort, and gave many fine thoughts on Materialism, saying among others, "If Spiritualism is true, there will be no one more pleased than myself; also if true, the rpirit is material, consequently Materialism is true." J. O. Barrett and J. R. Talmadge arrived on this evening's train and were welcomed by hosts of warm friends. Meeting adjourned till dunday.

Bunday morning.—A goodly number was prosent when the meeting was called to order by the President. Conference, J. O Barrett then gave one of his concine and spiritual discourses defending Spiritualism. "Doubt," he said, "was the portal of science: no discovery of truth can advance without it." Reviewing Mr. Jamieson, he said, "Jamieson is not lost, but will by and bye blossom out and be grander and better for having passed through his experiences caused by doubting." At the close of Bro. Barrett's lecture he was loudly applauded. The Secretary elected at our last meeting, being unable to attend to the business, handed in his resignation. The convention proceeded to elect a Secretary in place of D. J. Barnes. Cora B. Phillips (daughter of Dr. J. C. Phillips former Secretary, lo Corro, was unable. Iton proceeded to elect a Secretary in place of D. J. G. Harnes. Cora B. Phillips (daughter of Dr. J. C. Phillips, former Secretary,) of Omro, was unanimously elected to fill the position. The seasion closed by singing by J. R. Talmadge.

The two o'clock, r. M., meeting was called to order. The subjects of church taxation, the expendent of church taxation, the extended to fine the subjects of church taxation.

tending of same courteales by railroads to Spirit-ualist and Liberalist speakers, as to clergymen, ualist and Liberalist sprakers, as to clergymen, and the bill new before the Wisconsin Legislature prohibiting certain physicians practicing medicine, were ably discussed. Committees were appointed to draft proper resolutions and present them at the evening assion for action. J. R. Talmadge then gave his lecture entitled, "Who has the Truth," I wish I could give a varbatim report of it, but suffice it to say it was conceded by all to be the finest lecture of the convention. At its close Mr. Jamieson arose and in language neculiar only to himself, gave Mr. Talmadge some peculiar only to himself, gave Mr. Talmadge some very flattering compilments. J. O. Barrett also wished to know where he (Talmadge), timid soul that he is ever got the courage to go before an audience like this to give his earnest appeal for what he considered truth. The meeting closed with remarks by the President and a song by Falmadge.

Evening, seven o'clock.—The first thing pre-sented to the meeting was the following report, which was unanimously adopted.

The Spiritualists and Liberalists assumbled in

Omro this 25th of January, 1850, do hereby

Receive,—That we are ulterly opposed to all laws
glying one person, or any set of persons, the exclusive right to practice medicine and surgery in this State, and that we are in favor of giving the people the right to choose whom they shall em-ploy and whom they shall pay without let or hin-drance.

A. K. BRUEH, W. F. JAMISSON, J. O. BARRETT.

The following resolutions on taxation of church property were discussed and passed:

Resolved,—That the hundreds of millions of dollars in the hands of ecclesisatic organizations are a dangerous precedent to be allowed in a free government, as such can and may be wielded for the union of church and state.

Resolved,—That in our secular forms of govern-

ment, the principle of equal rights demands the taxation of church property.

Absolved .- That the procest law exempting such property from taxation impose unequal burdens upon the people, more capecially the producing classes.

J. O. BARRETT, W. F. JAMIESON, DR. J. C. PHILLIPP. Committee.

Also the following preamble and recolutions were unanimously passed:

Whereas - The Spiritualists and Freethinkers constitute a large body of citizens in Wisquesia, representing a commendable share of intellect and influence, and whereas such have had extended to them (in other States) the same courtesies as clargymen, of half fare on the railroads, and whoreas our public lecturers travel more upon all auch lines, than any other class of itinerants, Resolved,-That we respectfully request of rail.

road companies throughout the State the same courtesies to Spiritualist and Freethinking Iccturers, as are accorded to christian ministers. Resolved,-That all lecturers having certificates from this association, according to forms of law, shall be entitled to make applications for half

WM. M. LOCKWOOD, Committee. J. O. BARRETT, M. D. MORRIE.

W. F. Jamicson then proceeded to give the closing lecture of the convention, the hall being well filled by an attentive audience. Mr. Jamieson came here for the first time Cince his advent to Materialism, and consequently the Spiritualists, many of them, were prejudiced against him, but I may safely say be goes away without an enemy. Gentlemanly and courteous in biblicating, no one can doubt his sincert y or say he is but acting out his highest convictions. The best of heliog pre-valled between the speakers and altergahts. The convention closed by Talmadge singlag, "I wait at the Golden Gate." The time and place of holding the next meeting will be duly advertised.

WM. M. LOCKWEED, President.

Cona B. Phillips, Pecretary.

C. T. Cunningham writes: I am pleased with the manner in which you have handled and exposed pretended mediums, particularly Mrs.

A. Agmold Willes: Hudson Tuttle's srivile on the indians, in a late JOHNMAL, lethe, best I ever read on the subject. It such up the whole thing io a nutchell.

Dira.A. J. Bannp writes: We have taken the Jodenaal, with the exception of two years, since its first publication, and it is growing in interest to us from year to year.

John Boff writes: The Spiritualists in Usica, N. F., think a great deal of your paper on account of its straight forward manner, and the way it exposes fraudulent manifestations.

G. Crowell writes: You are entitled to the gratitude of every true Spiritualist. Any mediam sho will not submit to test conditions, we have a right to lafer there is something wrong. W. W. Currier writes: The Lounau grows

better and belter. I trust the day is not far distant when you will be appreciated for the noble stand you have-taken is defence of Spiritualium.

Mrs. H. N. G. Hutte, a well known contribuor to the apiritual press, in a recent letter says; I think your Journal grows better and better and must commend itself to all thinking miods.

W. A. Bremmer writes: I have had your paper is other times, on trial, and find that it has supplied a vold that no other paper can fill. Mrs. L. V. Wheeler writer: I cannot get along without the dear old Journal. It is food for soul as well as brain.

A. T. Webster wiltes: Permit me to say that I endorse the course you have taken.

T. G. Copeland wilter: I cannot get along

qldemulbom,

To the Rollon of the Religio-Palescopatore Soursell I have read with care and interest the article of Mrs. F. L. Saxon, in the Journat of Japuary 10th. I approve fully the exposing of every weak point in Spiritualism, though by so doing we put arguments in the mouths of our enemies. It can hardly be expected that mistakes and errors should not occur in all we do, but the true man and woman will aim to profit by all experience. To accept wise counsel and desire to be led into all truth, has ever bean the wish and prayer of honest souls. If there is danger in mediumship we ought to learn where the quicksands are located, that we may avoid them if possible. In the affairs of this life, some are sanguine and positive, moving from their own conceptions, asking counsel from none, while others are seeking advice from ait. I think the first of the above are most successful, but how do any of us know how much we owe to invisible do any of us know how much we owe to invisible influences. I know of no public speaker on the influences. I know of no public speaker on the spiritual rostrum to day, who discards entirely inose influences, and most of them claim a band or control, as they call it, who are ever ready with their inspiring energy. There are many inspirational speakers with whom I have no acquaintance, but Mrs Brigham I know claims this, and certainly gives evidence of aid and power beyond herself. Unistiabily has over claimed divine inspiration, though many of its precepts as carried out by its advocates, have not savored of divinity. The exercise of our highest judgment and reason, must be the most effectual way to strengthen and unfold those faculties, but how and when we should resist the counsel of such or unseen friends, and act from our own judgment, is the question

the question
I think it is to the external manifestations that the evidently pure and true mind of Mrs Baxon alludes, and as these have caused so much angry bitter controversy of tate, it is carnestly hoped that hefore long the "hay, wood and stubble" connected with them, will be burned up. How can we ignore the facts, however connected with modern dipleticalism? Must not all science have facts. for the basis? Do we not through mediums, get the facts, and can we get them elsewhere? Many true mediums have been falsely charged with

frauds, but as this is so fearfully disgusting, and so much has been practiced, it is not wonderful that it calls out a difference of opinion.

There are many feating, ignorant persons who throw themselves upon the world with a supposed mission, but, perhaps, no more among Spiritualists than any of the sects. The organizations and wealth, however, of the latter, enable them to con-ceal, or hide three weak ones within their own bosom. If we had no mountebanks and cheats, we could bosst much of what any and all other religious bodice cappot.

If we try the apirits as we should, they could not lead us into wild and doubtful speculations, and if with wife and children around us, we could hardly be made to believe that we had not our

nflicity.

If I had no confidence that loving friends could be in their protections of their protections. throw around me the white arms of their protec-tion, that they sympathized with me in affiction, that they imparied no assurance of a better and more harmonious life in the future, I would be hopeless indeed. The burders, the wrongs and vicionitudes of this life, the pain and anxiety, the deep drawn sigh, the tears of dear ones in trouble, would seem but to mock my weakness and tram-ple upon hope. As the infinite uses finite instru-mentalities, from what can be choose them, but the children be has endowed with that sweetness of his own attributes, love.

It is good advice, though given so long ago, to seek for apiritual gifts, and is not this one form of mediumship? No thought is more cheering than that of angel guardianship. In order to be conclous of this, we must have faith in spirits. Several members of my own family, have long been blessed with the inner or spirit vision. Friends unseen to others, with noiscless tread and pleasant recognition, move in and out before us. Our own two brave and noble sons who were sent to spirit life in the late terrible war, are sometimes seen. Their gifts are varied, and the ancient good advice is to "covet the best," which is to prophesy. This implies that our spirit senses shall be so upfolded and keenly sensitive that coming events can be mirrored upon them. May I ask of those who have studied, whether this is possible without the co-operation of spiritual beings. To give in detail my own experience would require too much space, and I will relate but one of recent date. A member of my family was in great distress, when before her vision appeared a glass bottle filled with substances in a liquid. Instantly a voice clear and distinct said, "Get chamomile flowers, put them in alcohol, take a teaspoon full three times a day," I procured them when she recog-nized their exact appearance as they were shown bef in the bottle. She followed the advice with great relief. How often we are shielded from danger, we may not always know, and if we are ever led into it, how great is the need that we learn more of the laws governing spirit inter-

P. THOMPSON.

A Prophetic Dream-vision.

BY DR. J. R. BAILEY.

To the Editor of the Religio Philosophics' Journal :

On the Saturday night following the combes-tion of Rutherford B. Hayes, as candidate for Freeldent of the United States of America, by the National Republican Convention at Cincinnati, in sighteen hundred and seventy-six, I had the following dream vision, which I related to my friends on the following day, and on many occislone during that summer, in different parts of the country—once publicly, to an audience I was addressing at Northfield Farms, Mass., a few days.

before the election of that fall:

I seemed to be standing in the central portion
of a pasture field; the grass appeared dry, brown dead, as fields of the kind usually look in winter, or early spring, after the snow has vanished and the surface becomes dry—and as I afterward saw fields, in Ohlo, in February, 1877. This field pre-sented a goutle inclined plane; I was facing the upper portion thereof; toward the right hand cor-per of the field was a well, with a high old-fash. loned curb and sweep; a man was at work, as if trying to get something out of the well, with a long handled pike, who impressed me with the personality of (then) Becretary Chandler. Of this seeming identity of Benator Chandler, I told my brother-in-iaw, A. B. Smith, of Bainbridge, N. Y., about two weeks after the reception of this vision in connection with my statement of the

same to the said Bolth. People, in all directions, seemed intently absorbed in the action of this man at the well, I being also as eagerly watchful of his doings. Suddenly therocame upon my vision a seemingly old and very poor herse, traversing a line diagonally to my right, it is slow walk, with head to the ground, until the seeming living skeleton, cros-sing the line of direct vision between myself and the well, reached a point at right angles with my position and the well where the animy position and the well where the ani-mal laif, down and apparently went through the contortions of death. All eyes turned toward the apparently dying horse. As he isy with his feet toward me, suddenly chang-ed characteristics, qualities and condition of the horse, vividly presented to my cognizance of him. All of the well known marks of high lood and trained racing capacity and condition became apparent. His limbs were black (the horse a dark bay), shiningly smooth; his hoofs, none a dark bay), stringly smooth; his noots, exceedingly large and perfect, as to structure and condition. Head, even, care, neck and entire form, denoting high breeding and enduring capacity. On the hoose were good steel-plate shoes, completely polished with use. The apparent death struggle ceasing, he lay quite motionless and all scemen to consider the noble horse dead.

and all scemed to consider the noble borse dead.

Attention then turning away from the acene, and while looking in another direction, I was startled by the tramp of the racer. The horse had suddenly sprang to his feet and was swiftly running down the field, to my left. My eyes followed his course, which led to a stable in the distance. The horse entered the stable door, at the farther the first of the building, came forward to the manger and commenced eating therefrom the side of the stable toward me, being open. He quietly and contentedly ate, and thrust his head out of the opening with a sparkling twinkie of eye, and a knowing movement of ears and head, as if to indicate: "They thought I was dead, but here I am, eating out of the public crib."

My attention then again turning to the man at he well, I noticed that he seemed electrically startled from his work thereat; surprisingly viewed the horse in the stable; throw down his long pike-pole: ran down to the stable; stooped down in front of the horse; picked from the ground, some new, rips apples, and reached them toward the horse, he cating them out of his hand.

The import of the vision, seems now clear. Until long after the inauguration of Hayes into the presidency. I supposed that it signified the dis-

presidency, I supposed that it signified the dis-placement of him, by Tilden. But the different season of the year, indicated by the various symseason of the year, indicated by the various symbols, and especially the new ripe applies, together with the startling change of attitude of Chandler—the long pike-pole manipulation at the well, and chief manager of the "counting out" of Tilden—now, to my view, significa that Tilden will be elected and inaugurated the next president of this republic.

It remains to be seen, whether the prophetic symbols of this vision are, in culmination, correctly interpreted; or, if correctly interpreted, whether the prophetic opinion of the inspiring in-talligence will be realized; for i, in common with most Apiritualists, hold to no infallibility of mind, hence to no absolute cartainty of prophecy.

But. Col. Bundy, the dream-rision fathfully re-corded, is submitted to you for publication now, or at a future time, as your judgment shall de-

A STRANGE STORY.

Bichard Cowles's Singular Case-A Man Lost to Himself and the World for a Year.

[Cieveland Leader, Dec 31.]

it is just one year ago. New Year's day—that Mr. Royal Cowies, a well-known jeweler of this city, suddenly disappeared, and every identication polated to suicide as the solution of the mystery; but recently it became known that he still lived, and on Monday has the returned to Cleveland and is once more among his filipeds. His case is a remarkable one in many respects. He left a business card, on the roverse of which were a few lides addressed to Mr. George F. Ransom, who had worked for this for years in the jawelry business. and was therefore intimately acquaisted with the missing gentleman. The note stated that Mr. Cowles was about to go away; that it would do no good for his friends to look for him, and he desired Mr. Rausom to close up his business.

The disappearance naturally aroused considerable excitement in all circles, for Mr. Cowles and his father before him were well known business men. Nothing, however, could be gleaned as to the whereabouts of the lost, and his friends had fully made up their minds that he had committed suicide, and the finding of his dead body was thought only to be matter of time.

One day in August last a mysterious letter came to the residence of Mr. Cowles's mother, penned in the familiar style of the missing man, and was addressed to his little daughter, who at the time was absent from the city with her moth er. The letter stated in substance that the writer was sorry that he had nothing to send his little girl on her eleventh birthday except the living ove of her father.

NO DATE WAS GIVEN

nor anything that would indicate whence the let nor anything that would indicate whence the let-ter came but the postmark, quite faintly printed on the envelope, and with this as a clue the search for the missing friend was renewed. It was learn-ed that a man answering his description arrived at Bellaire, Belmont county, about the time of Mr. Cowles's disappearance, and going to a hotel he told the proprietor a curious story of how he had lost his identify, and his history prior to that date was to him a blank. He was apparently sane, though knowing nothing of himself, whence he came, what his name was, or where he was going. He remained at the hotel for a few days, and one He remained at the hotel for a few days, and one evening attended a temperance lecture. What he heard took such hold upon bis mind as to make him temperarily insane, and he started on a tour of the saloons in the place, in his zeal for the temperance cause demolishing every thing connected with the dram shops. He was set upon by a lot of roughs and severely handled, his arm being broken in the fraces. He was taken to the county infirmary at East. Richland where he was been uptil fully recovered. log any other place to go or any sim apparently in life, he was retained in the institution and employed as an assistant, keeping books and

dispensing medicine to the patients.

His care awakened a wide interest among medical men, and the facts were published inevery part of the land. The mention of his mysteri-ous arrival had the effect of bringing a number

LETTERS OF INQUIRT

from persons who had missed friends, but none of the descriptions given answered, and it was only when a letter was received from Oleveland that any hope of identifying the stranger was felt by the officers of the institution. He gave his name as Raiph, his father's name, and knew no other. At no time was he changed in behavior, his work being done without mistakes, and no traces of insanity could be noticed. He was the same free-hearted man of tygone days, only he had no recollection of anything occurring prior to the 2d of

lest January When his friends were fully entistled that it was really Mr. Cowles, steps were taken, though cau-tiously, to effect his return to Cleveland. It was feared that he would refuse to come back, and his friends were not desirous of Idiposing upon him. On Saturday last Mr. Ransom went to East Rich "and, and called at the infirmary and saw his old friend. The same features were there, the same voice greeted bitsalutation, but the long-lost law-eler could not recall snything of his visitor, and the narration of familiar incidents and every other device to restore his memory failed to produce any effect upon the mind of the wanderer. He had confidence in what was told him by Mr. Ransom and those around him, and readily consented to return to Cleveland. On Monday he arrived to the city, and in the absence of his mother went with Mr. Ransom to the residence of the latter in East Cleveland. He could not recognize the wife or any member of Mr. Ransom's family, though formerly knowing them well, and nothing in the scenes about the city awakened any sense in him of his past life. He has forgotten also about writing to his child. Pictures of all his friends were shown him with no effect, and even a very fine]eweler's lathe, which he had spent years in constructing, falled to arouse his dormant memory; with every part of a watch, however, he was perfectly familiar He converses on all the subjects of literature and politics, with as much intelligence as any one quoting from the willings of noted authors and narrating many important events in the history of

An Antiquarian's Gbout Story.

The Rev. Dr. Augustus Jessopp, who is known in England as an eminent antiquarian, publishes in the current Athenasum (London) an account of an extraordinary apparition of which he affirms that he was the witness in Lord Oxford's 'library, at Mannington Hall, Norfolk, last October. He had dined at Mannington Hall on a certain day to that month, and when the party broke up at hair-past ten he went into the library to take notes of some of the rare books which it contained. His experience while there is related as follows:

By cleven o'clock I was the only person down-stairs, and I was very soon bually at work and ab-sorbed to my occupation. The room in which I was writing is a large one, with a huge freplace and a grand old chimney; and it is needless to say that it is furnished with every comfort and luxury. The library opens into this room, and I had to pass out from where I was sitting into this library and get upon a chair to reach the volumes I wanted to examine. There were six small volumes in all. took them down, and placed them at my right hand in a little pile, and set to work—sometimes reading, sometimes writing. As I fleished with a book I placed it in front of me. There were four aliver candicaticks upon the table, the candica all burning, and, as I am a chilly person, I sat myself at one corner of the table with the fire at my left, and at intervals, as I had finished with a book, I rose, knocked the fire together, and atood up to warm my feet. I continued in this way at my task till nearly one o'clock. I had got on better than I

cupy me. I rose, wound up my watch, and open-ed a boitte of selizer water, and I remember thinking to myself that I should get to bed by two after all. I set to work at the last little book. I had been engaged upon it about balf an hour, and was just beginning to think that my work was drawing to a close, when, as I was actually writing, I saw a large white hand within a foot of my chow. Turning my head, there sai a figure of a some-what large man, with his back to the fire, bending alightly over the table, and apparently examining the pile of books that I had been at work upon. The man's face was turned away from me, but I waw his closely cut reddish brown hair, his ear and shaved check, the ejebrow, the corner of the right eye, the side of the forehead, and the large high chreakbone. Me was dressed in what I can only describe as a kind of ecclesiastical habit of thick corded silk or some such material, close up to the throat, and a parrowrlm of edging, of about an inch broad, of astin or volvel, serving as a stand-up collar, and fitting close to the chin. The right hand, which had first attracted my attention. was clasping, without any great pressure, the left hand; both bands were in perfect repose, and the large blue velns of the right hand were conspicularge blue velus of the right hand were conspleu-ous. I remember thinking that the hand was like the hand of Velasques's magnificent "Dead Knight" in the National Gallery. I looked at my visitor for some seconds, and was perfectly aura that he was not a reality. A thousand thoughts came clowding upon me, but not the least feeling of alarm, or even uneasiness; curiosity and a strong interest were uppermost. For an instact i felt eager to make a sketch of my friend, and I looked at a tray on my right for a pencil; then I thought. Upstairs I have a sketch-book. Shall I fetch it?" There he sat, and I was fascinated; afraid, not of his staylog, but less he should go. Hopping in his staying, but lest he should go. Stopping in my writing, I lifted my left hand from the paper, stretched it out to the pile of books and moved the top one. I cannot explain why I sid this— my arm passed in front of the fleure and it vanlened. I was simply disappointed and nothing more. I went on with my writing as if nothing had happened, perhaps for another five minutes. and I had actually got to the last few words of what I had determined to extract, when the figure appeared again exactly in the same place and at-titude as before. I saw the hands close to my own; I turned my head again to examine him more closely, and I was framing a sentence to ad-dress to him when I discovered that I did not dare to speak. I was afraid of the sound of my own voice. There he sat, and there sat? I turned my head again to my work, and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me. and exhibit not the slightest tremor or nervousness. I could noint out the words I was writing when the phantom came and when he disappeared. Having finished my task, I shut the book and throw it on the table; it made a slight noise as it felt—the figure vanished. Throwing myself back in my chair, I sat for some seconds looking at the fire with a curious mixture of feeling, dud I remember wondering whether my friend would come again, and if he did whether he would hide the fire from me. Then first there stole upon me a dread and a suspicion that I was beginning to lose my nerve. I remember yawning; then I rose, it my bed-room candle, took my books into the inner library, mounted the chair as before, and replaced five of the volumes; the eight I brought back and laid upon the table where I had been writing when the phantom did me the honor to appear to me. By this time I had lost all sense of unussiness. I blew out the four candles and marched off to bed, where I slept the sleep of the just or the guilty-I know not which-but I slept very soundly. This is a simple and unvarianted narrative of facts. Explanation, theory or inference I leave to others.

Communication from L. B. Field.

To the Editor of the Heligio-Philosophical Journal:

I "feel inclined" to notice the reply of Samuel Watson to W. S. Wood in a late leave of the Jour-NAL. While I am pleased in the main with Mr. Watson's paper, it still leaves the impression on my mind that he regards Jesus as divine, -semidivine-or somehow superior by birthright to any other specimen of the genus home of ancient or modern times. With your permission I propose to briefly notice some of his teachings, that the reader may compare the opinitualism of Jesus with his own. Jesus taught that there was a personal devil and a local helf, that the wicked would finally be sent there or remain in a flery furnace forever. (Witness parable of tares and key to it, Matt. 13: 94 30 and 36-43; also 10: 19, 19.; He fasted forty days, then talked with the devil, then was carried by him to the holy city and placed upon a pinnacle of the temple, and thence to a moun-tain high enough to render all parts of the earth visible from its top (Matt. 4: I-II). He promised the "twdve" (Judas Iscarlot being one of them) that they should sit upon twelve thrones in his kingdom, judging the twelve tribes of israel, as their pay for leaving all and following him while on earth (Matt. 19: 27-29). He abrogated or sus-pended the law of cause and effect by forgiving sins | Matl. 2: 2-9. Luke 7: 47, 48). He professed to give a like power to his disciples breathing the Holy Ghost into or on them at the same time (8t. John 20: 22, 23). He directed his also bles to not fear them which kill the body, but were not able to kill the soul, but to fear him who, was shie to destroy both soul and body in hell (Matt. 10: 28). He declared that he would remain three days and three nights in the heart of the earth, and cited as fact and a type, the abiding of Jones in a whale's belly the same length of time (Matt. 13: He mentioned righteous Abel's murcer (Matt. 23: 35), the story of the flood and Noah's rescue (Matt. 24: 37 30), the destruction of Sodom by fire and brimstone, and the turning of Lot's wife into a pillar of chloride of sodium, recorded in the 19th chapter of Genesia (Luke 17: 29, 20, 33) as histori-

He claimed that at his second coming he would be king; that he would separate the righteous from the wicked, sending the wicked "loto lasting punishment, but the righteous into life eternal" (Matt. 25: 31-46). He said he saw Satan fall from beaven; that Salan bound a woman eighteen years, and that Balan desired to have Simon that he might aift him as wheat (Luke 10: 18; 13: 18, and \$2: 31).

The 14th verse of the 11th chapter of St. John records Jesus as affirming that Lazarus, the brother of Mary and Martha, was at that time dead. If is restoration to mundane life, as recorded in the 46th verse is a fact, bis spirit must have re-enter-ed and restored his body to life, after the process of chemical decomposition had been in operation, according to the 39th verse, four days. In the thirteen verses closing the 16th chapter of Luke, he re-affirms the existence of a local hell, so near heaven that the inhabitants could look into each other's country and hold social intercourse, their bodies alone being too dense to pass the fixed gulf.

Roy. Thos. Scott in his opening comments on these versessays: "Our Lord here likestrated more fully the guilt and folly—nay, madress of man's westing riches on self-indulgence by a parable or description—a parable indeed it must be, as to many of its circumstances, yet in its grand out-lines it is doubtless continually verified." Worcester says: "Parable is a fictitious but probable narration, taken from the affairs of ordinary life to illustrate some higher and less known truth." Scott says further on: "They (the rich man's brothers) are represented as thus ladulging themselves on earth, while he was in a place of torment. This fully proves the separate state between death and judgment, unless any man can think our Lord would decorate a parable in a manner suited to

missed the upright inquirer."

Jesus doubtiess intended it for a "description," for according to the standard authority above quoted, the narration contains none of the proper-ties of a parable. We have seen that the great English orthodox commentator conceded that it

might be a "description."

Not wishing to use your space for further comments of my own, I leave each reader to determine for Einself or perself, how much of nineteenth century Spiritualism there is in the foregoing teachings, sayings and affirmations of Jesus.

Mrs. C. Potry writes: I would feel lonesome without the Journal, which we welcome as a dear friend with good news.

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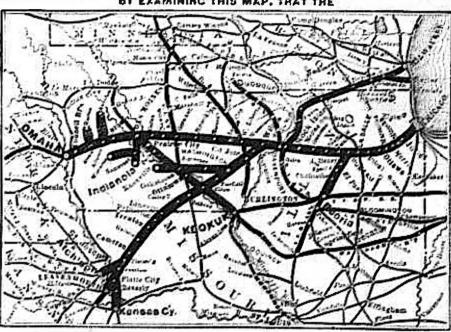
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THE REV. SAMUEL WATSON, OF THE METHODIST EPISCOPAL CHURCH.

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nomena of Modern spiritualism, with Re-marks on the Belations of the Facts to Theology, Morals and Religion.

Ey PPES SARGENT,
Atthor of Paletonic, a Receipt Modern Systemiser, on
Prior, pages covers, 75 course, postage free; clark,
\$1.60, people from.

"For min, windows and course by the Receipt Page
powerfact Production Robert Course,

Continued from First Parte. I stand a moment on the purch, and dream an old dream As precions as a rubin's cong. poured on the air of As heavinly as violete, as sweet as early clover, And wonder at the honey stored in such a little thing:

Come, Jennie, leave the rosy fire; come tell me you re member
The very night | saw you hame and kissed you at the door.
Your lips were worth a kingdom, and my heart glowed like an ember!—
It has not hurned to ashes yet, but loves you mure

and more

You wore a sombre reivel bood, brightened with scarlet lining!. And far the protitest sigle of close I gear jet bare Your ringicls flubed and darkled, and your brown.

Tour ringicls flubed and darkled, and your brown.

I towed if you were placed at court, you'd shade the j-weled-queen.

It was a little walk, my dear, the road ion soon gone From where the old belt sings to night, beneath the shining dame.

And so we took the road of life. Few bees sing in the Along our way, and to the end I'll see you rafely

I cannot refrain from inserting an inspiration which is a true exponent of the writer's belief and aim. These words are worthy to hang like a banner on our walls, to recall us daily to our better selves:-

WHITE SOULS.—WHITE HOSES. WHITE BEFLEWS.—WHITE ROSS.

If half our dreams of holy days.
When once we gain Heaven's holy highlands,
Could melt into a shining haze.
To beautify earth's harron islands:
If half the littes floating sweet
Upon the waters over yonder.
Could gladden hearts, los faint to beat
With joy, were it not well, I wonder:

If losing words we think to say,
In silver accents, up in glory.
Were uttered by us, day by day,
Ilow liquid aweet would grow life's story!
How many faces, word with care.
Would brighten to the tall of duty;
How full of music were the air,
How redolcut this world of beauty

If helf the noble deeds we know
The blessed appels do above us.
It can on earth, less cold and slow
Were we to think the deer dead love us:
We should not look for moon-like eyes.
It earl cold to shine in heavenward distance.
Int near and far the bending skies
Would lighten with our friends' existence,

If half the beauty, which we pray,
May garment us in lands immortal,
Might had on earth, and shape the clay
We wear this side the crystal portal;
If lave, the artist most divine.
In moulding human clay to heanty,
Could over rule Ambition's shrice.
And thus make loveliness a duty;

The world would have more radiant heads
- Fit for a circlet of white rores,
So many sleeping in white beds,
Where come no daybreaks or day-closes.
"Twere better that we meekly wear
The pure white flowers on forcheads holy.
Making our lives a ferrent prayer,
Than don them with our grave clothes lowly.

With a strong sense of justice which is at the very root of conscientiousness, Mrs. Tuttle has a charity wide and deep as the sea, for the weak and erring. I wish there were room for some of her passionate expressions against wrong, but these we may hope sometime to see in a volume. In kindness to autuals, she is an ally of Mr. Bergit.
She says, "I will keep no hired help who
will indulge in abuse to our dependents, a moderate purgatory made for such sinners, where they may be subject to exactly such treatment as they have dealt."

In 1860, two years after the husband and wife had published "Blossoms of our Spring," Mrs. Tuttle issued, Gizelle, a Story of the Great Rebellion," in verse. It was followed by "Stories for our Children," by the married authors, and was preceded by the "Lyceum Gulde," the joint work of Messra, Peebles, Barrett and Clark; she did a large share of the editorial work. She regards the lycoum system as the best possible school, for the rapid, natural and wholesome development of the young, and for five years Mr. and Mrs. Tuttle were engaged la lyceum work.

Mrs. Tuttle's beat compositions are yet uncollected. Many of them have been set to music by various composers, and sung through the length of the land. One of her best poems, "The Highlands of Heaven," is in Mr. Stebbins's excellent collection, "Poems of the Life Beyond." But she is endowed with another gift. There have been few cases in which a person could recite and sing acceptably one's own work. Many of Mrs. Tuttle's friends think her dramatic power exceeds any other. On the stage her commanding presence and fluent voice be-come merged in the character she takes, a character often of her own creation. She has played star engagements through the West, and is frequently induced to give dramatic entertainments in her own and neighboring States, sometimes as accompaniments of her husband's lectures.

Here is an extract from one of her dramatic poems, which has met with great

SOLILOUUY OF FULVÍA AT SICYON. . "She died at Sieyou A. U. C. 712, through chagrin and wounded pride, as was believel, at her husband's attachment to Cleopatra of Alexander Wretched and weak and dying, I cry in the gathering

the sun sloke law on the plain, and the red fires of sonset dage upward.

Set dage upward.

Painting the beautiful cliadel glittering scarlet.

Time was in my life when such glidings and dashings had pleased me;

When the bloom of my lips, and the light of my eyes.

As aught over shaped on the earth, or hong up in the Albelt they are now but ashes of rosce and arrows! Beholding me now, to the hight of my turbulent gran-

Eclipsed and forgolien, or only remembered with One scarcely would dream I was ever a stranger to But Cloffins knew, and Autonius, and so knows Marc Rately, Antony, If ought he yet knows, save Cleopaira's sublic enchant-

I would I had filed ere my soul was starved out to a Unable to flesh up the skies when the death pange are The bluebes of shame flush the face of me though I am At thought of this wrick floating up past the gods in the heavens.

And hearing them may each to each, "That is Polvia from Sityon.

Who mourned herself dead that a woman was fairer in Egypt."

But I must crush back all my dreams of magnificent Mast die inavenged in the impotent mosnings of sor-And still with my heaband grow rapturous, meeting her And still will her beauty blaze brighter bucause of the meeting. And atili I shall sleep to dumb patience, no longer com-

The keen edge of vengeance is turned, and I wrestle no Geinst dumb heart and dumb lips, and strong eyes frozen and tearless.
But yield me blindly, yet hopefully, up to the keeping of death, who is calmer than sistence, and stronger than Yengsance.

Her Impersonation of the percine in Lady Addly's Secret, is one of her best efforts, but who is as happy in comic as in tragic parts. The press of her native State give her unqualited praise. But Mrs. Tuttle repels all allurements which would take her from that home of which she is the cynosure Her qualities in private life are of the kind that endure long after the glitter of the stage has faded. Says one who has known her intimately for many years, "Never were more pure, unselfish, stubbornly self-reliant, devoted, noble qualities united in one person. Duty is the altar on which she lays every act of her life."

In this home three fair children have moved their parent's hearts with joy unutterable. The eldest, llose, has recently flown from the warm nest, to make another, in the sweet old way, and sailly is her joyous presence missed. But two younger ones yet re-

Having reached maturity, we may expect still more sustained and finished work from our author. Her writings are needed. They always teach the necessity of discipline, la bor and self-control, and the dignity and responsibility of the individual. Above all does she never fall to uphold that purity of heart and life, which is essential to the tru-ly progressive—to those who would rise ola of being. Many are the workers needed in this field! As such an one, crowned with the heat graces of wife, mother and friend, in addition to her metic, intellectual and spiritual worth, is Emma R. Tuttle, a truly representative woman.

Common Sense Applied to Spiritualism.

COMMUNICATION PROMUTEDOR E. S. HOLDROOK.

To the Editor of the Religio-Philosophical Journal. In Spiritualism I find so much, as I look around, that is transcendental, celestial -above the ordinary range of life according to my moderate experience-yea, I better say hypertranscendental, super-celestial oven that hesitate to protrude my humbler thoughts to the public for consideration; and yet again, in this broad world of extreme variety, I flad so many plotding under hardens, weighted with cares, shadowed by doubts, and, more than all clso, dazed by that which I have referred to, and perhaps confounded, that I sometimes venture to reach them from the low level of simple common sense; -- may I not say, from the rich productive prairies of common sense? Laympathize with them; If they sympathize

with me, then that is my apology.
It has seemed to me before this, Mr. Editor, and it does now, that it would be well for me to state, when I speak of spiritualistic matters, from what stand point I speak, so that there may be no misleading (i) there should perchance be any leading at all.) So I will beg pardon of you, Mr. Editor, and of your intelligent readers, while I say a few words about my humble self, my experiences, my methods, my means, how Spiritualism came to me, what it has done for me, and what it has not done, and mainly to show what it may do for others

as unfortunately constituted as myself.

I am sure that I have much to say in praise of Spiritualism. It underlies and compre-hends all forms of religion. It is religion it will indulge in abuse to our dependents, and I have no faith in any professed religion which does not make people kind to the life."

It is a key to the mysteries, it is a universal solvent of all those otherwise unexplainable phenomena which appear on the religious to children and animals, and I should want to children and animals, and I should want It teaches the fact of existence beyond this life, and furnishes the proof; as to which there has been much contention. It teaches the true constitution of that life, the state of the soul as to impulses and woe, and furnishes the proofs; as to which the contests ever have been prodigious, filling the world with blood and misery, and is still unsettled. It teaches universal progress, and hence the final salvation of all, through individual personal aspiration, effort, growth; and not through anoth? er, his sufferings, his works, or his blood. It teaches and proves the present and continued Communion of those above with those below, with such superior information and happiness as this would naturally furnish. For such as this, what words of praise can be too great?

in my early youth I became a magnetizer (a mesmerizer, so called, then,) one of the first in New England, a mere chance, seemingly, giving me first-class opportunities of becoming acquainted with the new and strange phenomena of the human mind. I showed of at college, before, professors and fellow students, and all around, and had the delectable sensation of having it said "he hath a dovil," and I did not know myself but it was so. To help that cry, and to prepare the way for what has come, I had before then, from the force of my own reasoning, common sense, I would call it, broke away from the dogmas of Parltanical Christianity under which I had struggled from childhood, and had acquired the terrible naughty name of "infidel." Floating on the front wave of advancing

free thought, after many years Spiritualism came to me. First mentally as taught in the Harmonial Philosophy, and with no shock. For 1 had framed to myself before this, the same platform; if there is a spirit-life, (90 same platform; If there is a specific (so says common sense,) all will progress from the lower to the higher—one common destiny. Next it came with its phenomena o an objective sense, at least making sufficient proof to the senses for confirmation of the general theory asserted in the mind. From thence onward till now I have witnessed, if not all the phenomena, something which is akin to every phase.

And yel, Mr. Editor, in all this, I have a confession to make that may let me down soveral degrees in the estimation of some. In the phenomena I have had nothing but the objective, not the subjective, not the personal interior experiences, but only the observation, of others. No trance, no dream, seen no vision, heard no sound, have not boiled with inspiration, have sensed no impression, not a gentle spirit-breath, no nothing of the kind.

And yet worse and yet more, Mr. Editor, more humilating as compared with many blessed and happy ones that I have seen, I have not had the good fortune to have some intellectual glant overshadow me, some De-mosthenes of wonderful eloquence, some Soion of astounding wisdom, some Jehu 'that drivelh furiously,' not even a Jehrsophat, not a hand of cheaper spirits, no promise of having any special, mission, no chance to be "bly Injun," not even a guardian spirit, -in fact,

no nothing. The second thing that Spiritualism did not do for me comes in its order, I suppose, which is this: I am not aware of any fundamental change in my method of reasoning, have dis covered no new toyal road to knowledge, suffered no change of views as to government, norscience, nor morality; found no new modes of life, attained no new principles of political or house economy, found no way of physical life except the old one of carning my bread by the aweat of my brow, and none in intel-lectual and moral life but to think my own thoughts and do the works of humanity that shall seem to consummate the highest good secording to such judgment as I have.
Now, then, Mr. Editor, as Spiritualism has

come to me so tamely, if I have not been frantic to break whatever was old, simply because it was old, nor fostered those who do, if I have not admired those who looked welrd and mysterlous, who have affected long hair and short hair and strange manuers because they were "Sperritocalleis," and who have induiged in elbowing antagonisms to manifest worthly their new fledged "indiplesonatism," if I have not praised these who have or would burden the last child of heaven with every new ism and bring to shame with base al-liances, if, in fine, I see a great deal in Spiritualism, as interpreted by a very great many, that I would put under the head of extravaganza, or phantasmagoria, such as the ever present control of spirits, or spirit-guidance and counsel and aid in the ordinary affairs of life, and submission thereto, in the market, on change, in finding mines and hidden treasures, and the like, in prophesyings from the milk maids future up to the grand effects of conjunctions of planets, and the like, of assumed clairvoyance, near and far, whether of planets and suns, or of the Spirit worlds away beyond The Bolar walks and milky ways," and II inorcover, in the startling view of all these cooly refuse to surrender my own unbiassed judgment and still cling to what I call common sense,-if I have not done all these things, Mr. Editor, no doubt, some, with their rarer opportunities and sublimer capacities of faith, will pronounce me not a Spiritualist of the first quality after all.

Well, Mr. Editor, this must be so, and, therefore, be it so. I must, therefore, be content in ranking myself as a Spiritualist of a humbler order whatever that order may be. I am con-tent to call it the common sense order. From this platform -this plane of view, I will look, I will compare, I will reason, and I will conclude as lest I may. From hence, therefore, we will consider some of the questions that are mooted among the Spiritualists at the prosent time; and chiefly now those questions that pertain to spirit guidance and control, the conduct of the spirits towards us and the world, our regard for them and for the subject of Spiritualism.

In solving any question of this sort it will aid greatly, if we can discover if the Spiritworld is like this, and how much like this? I can but infer, (and I aubmit that that is the common sense of it,) that the Spirit world is lust like this except what must occur from the fall of the body. As to the whole man, there was the soul, (the most important part,) the spiritual body, (the next most important part) and the physical body, (the least important part of all.) While this last ceases to be a pariner there is left the man-the mind -its capacities, its qualities, its reasoning powers and methods of thought, its strength, its weakness, its aspirations, its passions, its loves its lates, its power for good, its power for evil, all as before except such modifications as shall come by the absence of the body; the same laws governing, the same law of growth underlying and appertaining as before. As usual in nature here are no leaps. The tree of life is one, its roots on the earth, its trunk and limbs in the upper spheres; the same workings throughout, the same laws of growth and fruitage. I cannot conceive that the author of our being has made one set of laws for the first portion of our continuous life and another sel for the next portion, so that on passing line all must be learned anew. That would be like the Trinitarian Calvinistic God, and not the God of unity, of order, of cause and effect according to unchanging laws. God is

one, the universe is one, life is one. If the question now be to what extent do irits attend us in our daily life? the reasonable answer no doubt is, "according to our needs and their will and power." But suppose the worst for us, suppose that we are all children, ready to stumble and fall, and to go astray. Still, no mother, knowing what was good for the child, on sending aim on an errand, would, also send a dozen grown persons theog to set their will power upon him to keep the attention and memory right, or to materialize and spend their strength to keep from falling. Such a course would rain the child. He would never become a self direct log man. Iteason as well suggests that the dozen spirits have something better to do on their own behalf. I judge the Spirit-world would take the same view of such matters as

we would in like matters among ourselves. This doctrine of spirit-bands attending every one, to counsel, to guide and to coerce, in-directly, if not directly, is a very favorite one. I will admit it has a charming social quality but otherwise I can't see how it should please so much. It tends to make nimiter of us all and they practically admittall. If any one thinks anything-lo! he is impressed; if he writes, or speaks well, lot he is inspiredhence the individual is no more. Of course, if this is well proved, I will accept it as I do other things. But common sense is against it. That each one has a guardian spirit seems more reasonable, but this wants proof. Then again, what consolation does this doctrine give in the conflicting struggle for wealth or power? Your opponent has his dozen spirits, too, and you may be best at your own game. Indeed, on the theory of cyll spirits, you may be sold out to the devil before you know it, and never find out how it is done.

In all this, Mr. E-liter, I must not be understood as saying that spirits never intercene for help. My Judgment is that they do, where there is need, where there is will, where there is power, which, as the world goes, must be considered very seldom. Nor do I contest, but I admit the fact to be, as the proof agrees with reason, that for the purposes of profitable medjumship and convincing demonstration, there may be, as there must be, the combined power and continued operation of many spir-

Nevertheless, and strange to tell, notwithatanding this reasoning from the common sense view, there are those who insist (and they insist boldly and persistently because they are so full of the spirit) that the Spiritworld is all in all; that the spirits contrive all that is done in the world above and all in the world below, even project what are seeming frauds, and what are seeming wrongs, and all for our good; in fact that all is good,—our sufferings are provided for our good, and, if we don't have quite enough, they will kindly furnish more; that there is no such thing as evil spirits above, no such thing as evil in apirlis above, etc., etc.

All which is quickly negatived according to my reasoning and the extent of it. If men are evil here how can they be otherwise when they have crossed the line, being still in the same life, under the same laws, with no ca-pacity to loop forward to perfection? I judgethat in spirit life, (so reason teaches, so I have been taught by spirits as well,) that the better and the wiser and stronger have combined to advance spirit communion. It is as an army arranged under commanders -but there are some that are unfaithful, some falling out of the ranks and unlawfully committing depredations. In a like way and for a like reason, we have weak, tricky, fraudulent demonstrations in Spiritualism. We are all imperfect, imperfect here, imperfect there, the principle of good however generally prevailing. We live, we move on, and I guess that most of what transpires in the world happens as it does, because it must happen just about so; and any pretence by the spirits, or any one for them

that they control affairs, is not only false but very sickly in its influence. Praise and blame would be given where not due, confidence and trust would be bestowed to vain. One would become weak by going on crutches, and the crutches themselves would give no support of any value, so far as I know, or can by reason

be brought to accept as true.

I wonder why it is, Mr. Editor, that we have so much of the superializely extravagant set before our eyes under the head, in the name of clairvoyance—ctairvoyance of the future, clairvoyance of the physical worlds, millions and billions of miles away—clairvoyance of spiritual realms, oh, Lord, who can tell the grand extent and the unspeakable glories thereoff Don't I believe in clairvoyance? Oh, yes, there is something of a truth in such a claim. But see here, we are dealing in wonders any how; and that is the cry against us that we cannot be believed. It becomes us to place our cause every time as nearly upon terra firma, as much upon actual knowledge, a proveable scientific basis as we can. So only shall we build up a temple of truth that shall stand. On the principle of common sense it would be much better to give us and the world authentic instances of clairvoyance from one room to another, from one border of our city to another, from one side of the earth to another, Vefore affecting to go to the planets, and suns, -to Birlus of incalculable size and distance, and reporting how pretty the girls are, how very fair and what queer look. ing head dresses they wear, as Prof. Fahnestock does; - (the latter may well be believed, but who believes that he knows any thing about

Some spirit (if I recollect right one of great fame in these parts.) located something for us thy mortals without wings, a year or two since, as sixty fire billions of miles from the earth. I think just that much; but be it a little more, or less, does not one observe according to common sense that that distance is altogether uncountable, for one that has passed on but as of yesterday? Hence all such location is a pretence, a false claim. I am free to say, Mr. Editor, as to all such things, I suppose I might laugh simply at the wild fancles of some people, but I am not satisfied to do so, because by such means the truths that we have will be brought into contempt, and hence he despised and avoided. Jesus said, "If ye believe me not, if I tell you of earthly things, how will ye believe me if I tell you of heavenly things?" Just so-that is a good infer ence. Bome one, (who was it?) undertook in war-times to publish clairvoyant views of battles and their results ahead of the telegraph In his paper. There was so little success that the effort was abandoned.

Challenges have been given of like character as to wars in Europe, shipwrecks, and the like, and either no acceptance, or no success. If the happenings of earth cannot be better resolved by clairroyance, why should it resolve the affairs of the spheres billions of miles away and be trusted in regard to them? If pegative evidence were desired, the fact that they all disagree so far, would be suf-ficient. You will pardon me for mistrusting that clairvoyance that flourishes so much better, like a lying travaler, where there are no means of contradiction,--whether effected through a supposed "superior condition," through "spirit psychology," or being "in the spirit," like John, the Revelator. Which reminds me to say that John, the Revelator, never receded any thing, but involved all things in such mystery that there has been a war of words over since,- "Gog and Magog going forth to battle," till the present hour, and no resolution of any thing, no advance. I hope it will not be so with Spiritualism that affects some claim to proveable truth,-(but a hopeless hope I fear.) Let common sense de its best work in the premises and "let judgment commence at the house of God."

Before I close, Mr. Editor, (and doubtless I am writing too much at length) I wish to show, as to the use and propagandism of our knowledge and faith, that I would apply my worldly reason to that as to any thing else. If the father bestows property and opportunities upon his son and they are not received with gratitude, are neglected and squandered, he will withdraw and do no more. If the kindly benefactor, in founding a grand institution, should find his first dountions squandered and himself dishonored, he would surely make no further advances. The pairlmony of spiritual knowledge which we have received, is far greater than any that has ever descended to any of humanity before. If, "having freely received we do not freely give," If we do not 'cast the bread upon the watere," if we do not cause knowledge to abound that others may rejoice with us, if we do not adorn the truth delivered to us, by honorable lives, it, on the contrary, we permit our glorious cause to be dishonored and weakened by base alliances, permit it to sink in the mire and fith of the world, if we suffer our "one talent to be buried in the earth," how can we expect aught else but to be brought to grief in some way, and that our rich patrimony shall be withdrawn? I would judge that some thought differently, but my common sense worldly reasoning so teaches me, and my judgment and my fears

are in accord. While, Mr. Editor, we find that many things proven to be true in our more advanced philosophy are very wonderful and we must enlarge the range of our old ideas to let them in still I protest against that hungry marvelousness that will accept all that is wonderful as there fore true, and the more wonderful the more true and the more greedily to be swallowed as delicious truth.

It is thus that I would proceed as to all things whatsoever, as to all questions whatsoever, that pertain to our spiritual philosophy.

By every sense half-sighted man should prove All things in Earth, all in the Heavens above; But the heat force to conquer faise pretence. And build the truth in strength, is common sense Chicago, Jan. 1, 1880.

The Hoston Herald says:

"' Marie,' a spiritualistic spook, has been unmasked in London. She was dressed in white, with a long vell, and had her arms and feet bare. She had forgotten to leave her clothes in the spirit land, and when she entered the room in Great Russell street, and took her place behind the screen, she could be heard taking off her boots, unhooking her dress, and making the usual sounds accompanying the act of undressing. The skeptics further say that her conduct when she appeared was that of 'unspiritual levity in deed and conversation. But, be that as it may, two inquirers, as they could see a corset through the white dress in which she had shrouded herself, decided to find out what a ghost was really made of. One of them accordingly selzed her, and found in his arms something that by no means vanished into air, but a substantial piece of flesh and blood. His companion darted behind the holy of holles, and there were 'Marie's' dress, boots and stockings, with the medium's chair empty and the knot slipped."

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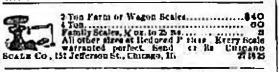
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VOL. XX.VII.

JOHN C. BUNDY, Editor and

CHICAGO, FEBRUARY 21, 1880.

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THE ROSTRUM.

A Lecture by Joseph Cook, at Boston, Feb. 3rd, 1880, "On the Recent German Experiments in Spiritualism."

Mr .Cook apoke to a crowded audience in the old South, at the one hundred and fortyfourth Boston Monday lecture, February 3rd. The subject of the prelude was: "Chinese Students in American Schools;" and it was strikingly illustrated by the presence on the platform of several bright-looking Chinese lads from Phillip's Academy, and from Boston. On the platform of the old South, where Standing Bear and Bright Eyes lately represented the Indians, and where the Fish Jubilee Singers led the service of music when the Negro Exodus was discussed, there were now present eight Chinamen. The three despised races of the United States have all thus been represented and defended in the Monday lectureship. Large numbers of the audience remained after the lecture, and passed over the platform to shake hands with the Chinese studentes-The lecture, on the celebrated recent German experiments in Spiritualism, was well received.

THE LECTURE.

Six renowned German names, to their own credit or discredit, can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical, or spiritual manifestations. They are Profs. Zoellner, Fechner and Scheibner of Leipzig University: Prof. Weber of Gottingen University, Prof. Fights of Stuttgart, and Prof. Ulrici of Halle University.

Zoellner was born in Berlin, in 1834, and is therefore yet a comparative young man. He is Professor of Physical Astronomy at Lelpsic University, perhaps the foremost educational institution of the world. It is doubted in Germany whether Berlin or Leipsic stands in the first rank, but of late years the palm has been given to Leinz

Fechner was born in Gross-Saarchen in 1801, and is Professor of Physics. He is renowned for his publications on Mental Physiology and as a most searching experimental investigator of nature. Schelbner was born in Gothn, in 1826, and

is Professor of Mathematics. Weber was born at Wittenburg, in 1804, and is Professor of Electricity, and author of celebrated works on that topic.

Fichte was born at Jenn, in 1797, and died at Stuttgart, in 1879. He was the son of the famous John Gottlieb Fichte, and was Professor of Philosophy at the University of Tubingen. He is the author of important philosophical works carrying out the thoughts of his father and establishing what is known as the system of concrete theism. He was founder and one of the editors of the Zeitschrift fur Philosophie.

Ulrici was born in Lusatia in 1606, and is Professor of Philosophy and editor of the Zeitschrift fur Philosophie, published at

The celebrated experiments described by Zoellner in his Wissenchaftliche Ahhandungen, published in 1878-9 (by Staakmann, Leipsic), were performed at Leipzig by Profa. Zoellner, Fechuer, Scheibner and Weber, in November and December, 1877.

Profs. Wundt, Thiersch and Ludwig of the same University saw only a portion of the experiments, and expressed themselves as not convinced of the objective reality of all the facts. Prof. Wundt has published an article, which has been translated into English, in reply to Ulrici, and insists much upon the tricks of legerdemain.

The Court prestidigitator of Berlin, however, has given to the public an affidavit in which he says that the explanation of Slade's experiments by legerdemain and the allied arts is wholly impossible. I think it the brightly fighted room, our hands linked important to read the text of this aflidavit with those of Slade upon the table in the

of the Court Conjuror, for its author is a man of dignity of character and is regarded as one of the most skillful representatives of legerdemain in the world. He is not a Spiritualist, and is far from believing that spirits were concerned in the famous experiments performed at Leipatc. His teati-mony is the raply of an expert to the posi-tions taken by Prof. Lankester and Dr. Donkin in England.

Donkin in England.

Henry Slade, being then resident at Berlin, was visited by the Court Conjuror and Prestidigitator to the Emperor of Germany, Samuel Bellachlul, No. 14 Grossbaron atrasse, who subsequently made adidavit before a public notary, Gustay Hangen, in the following terms:

"Executed at Berlin, on the sixth of December, one thousand eight hundred and sevent valven, and entered in the Notary's

seventy-seven, and entered in the Notary's register under the number four hundred and eighty-two, for the year eighteen hundred and seventy-seven.

Signed and officially stamped. GUSTAV HAAGEM Counseller and Notary.

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American me-

dlum, Mr. Henry Slade, after only one sit-ting, and the observations so made. "After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Blade, have been thoroughly examined by me, with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by me-chanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to presti-digitation, is absolutely impossible.

"It must rest with such men of science as Crookes and Wallace, in London; Ferty, in Berne: Boutlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen, as to the "how" of this subject to be premature, and according to my view and experience, false and one sided. This, my declaration, is signed and executed before a notary and witnesses."
(Signed) SAMUEL BELLACHINE.

Berlin, 6th December, 1877. .

Henry Slade having proceeded to St. Peteraburg in order to fulfil his engagement with M. Aksakof and Prof. Boutlerof, and to present the phenomena of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings, in the course of which writing has been obtained in the lius can language. At one recent sitting writing in six different languages was obtained on a single state.

On Wednesday, Feb. 20th, accomplined by M. Aksakof and Prof. Boutlerof, Slade had a most successful sitting with the Grand Duke Constantine, who received them cordially, and himself obtained writing on a new slate held by himself alone. (See 'Psychography by M. A., Oxon,' London, 1878, p. 150.)

Out of the mass of the observations of the Lelpsic and Gottingen professors, allow

me to select five classes of phenomena; I. Experiments with a closed book-state, The following incident occurred in the presence of Prof. Zoellner and Prof. W. Weber. "I pasted half a sheet of ordinary writing paper on a rather large wooden board," says Prof. Zoellner, "and blackened the paper by holding it over a petroleum lamp, and then laid it under the table at which W. Weber, Slade, and I had taken our places. Suddenly the board under the table was violently shoved out about a yard, and when I lifted it up there was upon it the impression of a naked left foot. I at once asked Slade to stand up and show me both his feet. He willingly agreed. After he had pulled his sloe off, his stocking was examined to see if there was any soot upon it, but nothing was found. He was then asked to have his foot measured, and the langth of the Impression was found to exceed that of his foot by 4 1-2 centimetres." The professor, auxious to find confirmation for his theory of the existence of four dimensional beings, asked Slade to try whather an impression could not be obtained inside a closed book slate. A half sheet of letter paper was pasted inside by Zoeliner, and blackened with the lamp, and here is his description of the result:

"I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four dimensional beings in nature were well founded, it would be easy for them to give the impression heretofore obtained on an open slate inside a closed one. Slade laughed, and was of opinion that this would be absolutely impossible; even his 'spirits,' whom he asked seemed very much perplexed about this proposition, but at last answered on a slate with the cautions ste-reotyped reply, We will try it. To my great surprise Slade agreed that I should lay the book slate (which since I had blackened the paper I had not once let go out of my hands) during the seance upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in

usual manner, when I felt twice, at abort intervals, that the state upon my knees was pressed down without the slightest visible cause. Three knocks on the table announce ed that all was finished, and when I opened the state I found inside on one side the print of a right, and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how far it is for us, after such facts, to look upon Mr. Slade as a deceiver or a trickster. Stade's own astonishment at the success of the experiment was almost greater than mine." (Zoell ner. Wissenschaftliche Abhandlungen, Vol

II. part 1, p. 349.)

I now have the honor to exhibit to this audience a scientific representation of this foot [presenting a plate from Zoeilner's work]. There is the slate, there is the paper on the inside of it, there is the soot on the paper, there is the impression of the foot and that was made on the inside of a book-slate locked together and held on Prof. Zoellner's knees during the experiment. How do you explain that? By shutfing your eyes. Prof. Hammond, of New York City. has written a book on Spiritualiam and Nervous Derangement. He quotes the tes-timony of Lord Lindsay, of England, as to certain marvelous phenomena observed in full daylight. The first explanation which Prof. Hammond gives is that possibly Lord Lindsay are too much at dinner, or that "perhaps his cravat was too tight." [Laugh-ter.] It may be that when Prof. Zoeliner held this slate on his knee, his crayat was too tight; I cannot say that it was not; and If it was, who knows that what he seemed to observe was objectively real! The circulation of the blood in his brain may have been disturbed, and he may have been in a trance! This crayat philosophy, however, will hardly austain examination by serious

The mechanical theory of matter is exploded if Zoeliner's alleged facts can be proved to be real, but here are grave experts who write in assuring the world that these events occurred under their own eye-sight. Here is the Court Conjurer who says he can do nothing of the Made I hold in my hand a volume by Fichte and he says, quoting these experiments, and naming the professors who performed them, that he could himself if he were authorized, give in addition to these names many others in Germany who by the experiments at Leipzig have been convinced of the reality of the facts and of their worthiness to be made the subject of scientific research. (Fighte, Der neuere Spiritualisms. Leipzig: Brockhaus. 1878. p. 104.)

Pardon me if I ask you once more to remember that I am not here to defend the theories of Spiritualists. Perhaps all that Prof. Zoeliner has observed can be accounted for by what Prof. Crookes calls the psychic force. Here is a magnet. It attracts iron fillings. I put between the magnet and the fillings a sheet of paper. The fillings strike against the lower side. I move that magnet so that it describes the lines representing the initials of a man's name. Do I not thus cause the iron filings to follow precisely similar lines on the opposite side of the paper? What if they were filings of black lead, would they not write the in-itials? If a magnet can do that, and if, as Serieant Cox and Prof. Crookes assert, thereis in the human organization a power by which physical objects can be moved without contact, who knows but that the will of the psychic, I use that term in preference to medium, may control the action of the coarsest kinds of impersonation, the concealed pencil between the slates and produce writing? If you admit that the Crookes's best authorities has been thus psychic force exists, there may be found in it an explanation for facts has these observed by Zoeliner, without resort to the theory that there are spirits concerned in the phenomena. If the psychic force may be so managed by you as to cause a slate pencil to write, so by acts of will, you may possibly produce such an impression of a foot as this engraving represents. I do not say that the impression was thus produced. but only that perhaps it may have been. Untilable psychic force has been far more scientifically investigated than it has been as yet, I hold that we are far from having full proof that the psychic force cannot account for psychography. Here are Zoell-ner's and Weber's facts, however, and in the present stage of the discussion the important thing is to look directly at observed phenomena. [Applause.]

A professor of Leipzig University buye a book slate himself and ties it up or locks it. or screws it together, first having cleansed it and carefully removed any chemical preparation on it. He does not allow it to go out of his hands during the experiment. It is watched by men of trained habits of observation, while writing appears on its interior surface. An elaborate scientific work from the foremost university in the world, contains plates illustrating writing produced in this manner. Facts thus attested are likely to fix attention. All this has been done at Leipzig University. The condition of Germany is much like what that of New England would be if four of the most renowned professors of our Atlantic coast, say three from Harvard and one from Yale, were to testify to the reality of facts like these, and if then two of the most trustworthy of our metaphysical philosophers should take up the facts and make them the basis of acute discussion. If books should come out from our stateliest houses with plates describing these occurrences, a storm would be raised in the minds of educated

youth. If another professor should reply to the professors who assert the objective readity of the facts, the storm would only be heightened; but if the reply should be weak, as it seems to be conceded that the reply of Wundt to Uirici is, the storm would not be very likely to go down.

Very often the subject-matter of the writ-

my found on the slates in impond the knowledge of the psychic. Greek has been writ-ted on slates, and found to be accurate, when the psychic knew nothing of the language. It is thought by Zoeliner and his associates to be demonstrably impossible to

produce these results by fraud.
Possibly some of you were startled when
I insisted so much on Prof. Crookes's experiments as to a psychic force; but you now see that if you grant me the use of his theory, many of these phenomena can be explained without the supposition that there are spirits behind the phenomena.

Fighte was induced to attend to psychical facts by the psychography of Baron Gui-denstubbe, an hypographe and learned man, who had a marvelous faculty of producing writing on untouched aurfaces. In many shurches and uncient rules of Europe, and in the Louvie, and Pere la Chalse, and in Westminster Abbey, and the British Museum, this baron produced such writing, and there are hundreds of his manuscripts thus written now in existence. (See Guldenstubbé, "In Realite des Esprite," Scores of men in high official position witnessed the production of this writing. He obtained writings without putting any pencil, or any fragment of writing substance, into the closed box where he put his paper. Per-haps Baron Guldenstubbé could produce any writing which he willed to come into existence on his manuscript. When I study his account of his own experiments, I think Prof. Crockers hint concerning the psychic force goes very far toward unlocking the mystery of the phenomena.

11. Experiments with knots in endless

The two ends of a piece of pack-thread were sealed together by Pro. Zoeilner. The whole thread was closely watched. The experiment occurred in a room with which the psychic was not familiar. The ends of the thread next to the seal were held beneath Zoeliner's thumbs and the curve of it hung down into his lap. Here is the pro-fessor's own engraved Blustration of the method in which this thread was arranged, [exhibiting it]. In an endless cord or thread no knot can be tied. While that sealed packthread hung, without a knot, in the lap of I'rof. Zoellner, and when the psychic was out of reach of the thread entirely, four knots were tied in it.

If this single circumstance, attested by the Leipzig professors, is a fact, it blows to the four moons of Jupiter the whole materialistic mechanical theory of matter. [Laughter and applause]. The materialism of agea is answered by a single fact like this. But here we have these six men agreeing that these Leibzig assertions are worthy of credence. Zoeliner threatens a lawsuit against Wundt for accusations of trickery against our American Dr. Slade.

In spite of all defences of this man, J am, however, very suspicious of trickery in Slade. Prof. Crookes acknowledges that he has sometmes been deceived by skillful legerdemain. Lately, in London, there occurred what the Times calls the capture of a spirit. Who was the Spirit? Why, a lady who had once been a medium in the employ broken down entirely. It is very well understood, however, by those who read the spiritualistic newspapers, that the more sensible of them (and the more sensible ore very few in number.) [laughter] are object ing more and more to experiments in dark clusets, or in cabinets, as affording uppor tunity for trickery. Some of the most scathing remarks against trickery are made by the apiritualistic writers themselves. At the same time I must say, with equal frankness, that there are no social errors more poisonous than some which have been taught by spiritualistic tricksters un worthy of any place except in jail.

Zoeliner insists that the tying of knots in an endless cord proves the existence of a fourth dimension of space. Explanation of the phenomena in our three dimensions there cannot be, and so he is forced to adopt Kant's idea that there is a fourth dimen-

111. Experiments concerning the Disap-pearance and Reappearance of Matter.

I translate to you exactly, in this and subsequent passages, the language of Zoellner, and I am not aware that it has been given to the public before in English:

"At about half-past eleven o'clock, in bright sunlight, I became wholly without expectation or preparation, a witness of a very extraordinary phenomenon. I had, ay usual, taken my place wift Blade at a case table. Opposite me, and near the card-table. stood a small round stand. Something like a minute may have passed after Sinds and I had seated ourselves and placed our hands. one above the other, together, when the round stand began slowly to sway to and fro. We both saw it clearly. The motions were soon more extensive, and, meanwhile, the whole stand drew near to the card-tuble. and placed itself under the latter, with its three feet turned toward me. I, and as it seemed also Mr. Blade, did not know in what

way the phenomena were to be further deway the phenomena were to be further developed. For perhaps a minute nothing at all bappened. Stade was about to use his state and pencil to ask the spirits whether we were to expect anything when I resolved to take a nearer view of the round stand which was lying, as I thought, under the card table. To my greatest amazement, and Stady's also, we found the space under the card/table perfectly empty. Nowhere in the rest of the chamber could we find the stand which a tompte previously had been stand which a minute previously had been before our eyes. After five or six minutes spent in breathless waiting for the re-appearance of the stand, Blade claimed that he saw appearances of lights of which I, as usual, could see nothing. Looking with more and more anxiety and astonishment in different directions in the air above me. Slade asked me if I did not see the appearance of large lights, and while I answered the question with a decided negative, I turned my head in the direction of the celling of the chamber, and suddenly saw, at a height of about five feet the lost table, with the legs directed upward into the air, float downward rapidly upon the top of the card table." (Zoeliner, vol. 2, part 2, p. 917.)

Zoeliner undertaken to face all Germany with experiments like these. He atfirms that Weber, Fechner and Scheibner agree with him and Lelpzig University keeps him

in his place. [Applause]

IV. Experiments concerning the power of matter to pass through matter.

Two conch-shells lay on the table, the smaller covered by the larger.

"As Slade was holding a state in the usual manner under the edge of the table to receive writing," says Frof. Zoeliner, "something suddenly struck on the slate with a clattering sound, as if some heavy body had fallen upon it. When immediately thereafter the slate was taken out for examination, the smaller conch-shell lay on it. Since the two shells had lain before almost exactly in the middle of the table, untouched, and constantly watched, here was, there fore, the often observed phenomenon of the penetration of matter presented in a surprising and wholly unexpected physical manner. Immediately after Slade drew the siste from under the table, with the smaller shell on it. I seized the shell, in order to ascertain whether it had suffered any change I came very near letting it fall, so very bot had it become. I gave it immediately into the hand of a friend, and he found it of a remarkably high temperature" (Zoeliner, vol. ii., part 2, p. 926)

In other portions of the Lepsic experiments, coins were taken out of a locked box and put into it, while the key was in possession of the professor. I have in my hand at this moment a letter from a gentleman of excellent position in this city, who informs me that he and thirteen others have signed their names to a document affirming that flowers were put into a locked wooden box, while the key was retained by the experimenters. Under the shadow of Zoellner's testimony, coincident observations may be quoted, even if the latter were not made by EXTRECTS.

V. Experiments concerning the appearawa of tanyible hands.

in describing the General researches I have emphasized only the facts on which Ulrici places stress, and have thereforegiven younglimpse not only of Zoellner's chief assertions, but of these which Ulrici and Fighte have discussed and considered the

most suggestive. "Almost regularly in all our sittings, says Prof. Zoeliner, while Shyle's hands were visibly laid on the table, and his feet confined, we felt under the table the touch of hands. I wished therefore, to institute an experiment by which yet more convincing proof of the existence of these bands could be obtained. I proposed to Mr. Slade that he should place under the table a shallow porcelain vessel filled to the brim with white flour, and that he should request the apirita before they touched us to dip their hands in this flour. In this way the visible traces of the touch would show themselves on our clothing, and after the touch. At the same time we could look on the hands and feet of Siade for any remnants of the flour adhering to them. Blade expressed himself us ready to undertake the experiment under these conditions. I brought in a large porcelain bowl; filled it to the brim with flour and placed it under the table. As to the outcome of this research we did not make ourselves anxious, but for more than five minutes carried on magnetic experiments, while Sinds's hands were always visible before us on the table. I felt suddeuly my right knee under the table vigorously clasped and pushed downward for about a second by a large hand. At the same moment, as I stated this to those who were present and was about to rise, the bowl of flour was pushed, without visible touch, some four feet from its place under the table. On my pautaloons I had the impression in flour of a large powerful hand and on the surface of the meal in the bowl ere printed the palm and foreigners with all the fine details of the skin. A pains-turing examination of Blade's hands and feet showed not the slightest trace of four. The comparison of his own hand with the impression in the flour proved that the latter was considerably the larger." (Zoellier

sol. IL Part 1, p. 347. Zoellner Weber, Scheibner and Feshner affirm that they obtained music from untouched key-boards, and repeated successfully most of Crooker's experiments.

Continued on Rightle Page.

LIFE WITH THE SPIRITS.

By Ex Clericus. (Continued from last Sumber.)

AT HOPEDALE, MASS. . Here I remained about six mouths, and found therein a pleasant and profitable season. This, as is well known, was the locality chosen by Adin Ballou and others, for an earnost effort to demonstrate the prac-ticability of christian communism, atthough the shape the movement had now assumed was, more properly speaking, that of a cooperative association, the community interest being only in business matters, whilst the homes and their adjuncts belonged to individuals. Brother Ballou was himself the central life of this group of carnest reformers, but he had with him many who were hardly less intelligent and earnest than himself. At this time (the summer of 1853) Hopedale was, I think, at about the summit of its prosparity, and to me it proved to be a very pleasant place for a retired, home kind of life. Never before or since, as I think, has it been my lot to sojourn it a place where there was so much intelligence and integrity of character, in proportion to the number of inhabitants.

Two newspapers were now issued from the community press; the Practical Christian, edited by Mr. Ballon himself, and devoted especially to the community interests, and the New Era, which was wholly devoted to the new Spiritualism, S. C. Hewitt being editor, who was vigorously at work, according to his degree of strength and wisthom, her sliding to the world, in somewhat grandloquent language, the glories of the "New Dispensation", as he called it. This paper was nominally published in Boston, but in reality it was edited, printed and lasued at Housednie, the editor and proprie-tor being himself connected with the community. But what was especially interestmunity. But what was especially interesting to me personally was the fact that a large proportion of the Hopedalians were earnest and intelligent Spiritualists. Bro. Ballon had himself recently come out in its fayor and published an interesting and valuable book, entitled, "Spirit Manifestations." And circles were held quite regularly the property of the houses there being an ularly in many of the homes, there being on abundance of medial talent here to answer the wants of the people; and, as a general thing, these circles were of a more elevated and truly aptritual tone than those I have come in contact with elsewhere. My own home was with an excellent family of religious Spiritualists, so that in nimost every respect I was favorably situated for harmonious development and work. For ex-eroise, and as a slight source of income, 1 worked a few hours each day, in one of the box-making factories, having two brother ministers as fellow-workers in the same shop. Here then, with these favorable surroundings, I gave myself up with renewed interest to that which had now become the very life of my being. Mediumistic writing was now what mainly occupied my capacity, the clairaudient power being to a great extent, unused for the present. The claim was constantly held forth to me by my invisible helpers; that in this way, I was soon to produce results of great latereat and value to the world. But at the same time, it was said that just then, I was not quite prepared to act-or-rather to be acted upon—with a vigor adequate to those important ends; and that in the meanwhile I must be eatlailed with something nearly approaching an absolute mental test. Only a light, and very unsatisfactory use, was therefore now allowed to my capacity.

Still, I wrote occasionally an article wor-

Still, I wrote occasionally an article worthy of publication is the Spiritualist paper I have spoken of; and eventually, as will soon be seen. I was made to turn my attention to something like an important work. But most of what I wrote mediumistically during the earlier part of my stay at Hopedale, was either from the sometimes vexutions but often amusing dictation of the medium holpers, as I have called them, or from the dear ones of my own love circle. I will give an illustration of each of these kinds of writing, although by so doing, I may, perhaps, in the calication of some of my readers, lay myself open to the suspicion of undue simplicity and credulity. But let it be so; my purpose in these papers is to make a somewhat unreserved statement of my experience, and it is possible, I think, that what may be folly to a certain class of the higher wisdom and love from the unseen life.

I found myself, at this time, occasionally -especially when my own little family came near me-consciously susceptible to the spirit touch, as I had previously been to the spirit voice. Indeed, the presence of my spirit children was almost invariably made known to me by a sensation much like a careasing movement over my head and face. And whenever this signal was given, I was prompt to prepare for a regular froic with our little ones, with the sure consciousness that the mother was also present to instruct and assist them in their maneuvres. On the occasion now to be given, feeling the usual careasing sensation, about my head, the playful thought came into my mind that I would fry to catch the little fellows with my bands. So I made a sweeping grab just over my head; the effect over my head; the effect over my head; fect was as if a complete vacuum had quickly taken the place of a flood of living and loving intelligence around me. I seemed for a moment to be entirely alone. But soon the consciousness of the dear presence came gliding back into my loner being, and the usual impression to give myself up to writing was received. The result was about as follows, the mother being clearly the guiding intelligence:

"We do not think that you did quite right just now, for the little ones were frightened away so swiftly that they were almost compelled to leave their spirit feet behind them. . You needn't laugh, for spirits do have feet, and they would not like to lese them, either."

The next thought that came into my mind was, that I would set a trap for our lively little fellows. I cannot remember what was written in reply to this; it was, however, some ingenious wording by which I myself was led into what might be called a trap, there having been a curious and double meaning to what was written.

These social occasions with my noseen family circle, were of course, exceedingly pleasent to me, but they were of rather rare occurrence, as generally I was surrounded by my medium helping band, and whenever I sat down to write some of this kind of intelligence would be given through my hand. With this class of my spirit attendants, I was perpetually in some kind of strife or controversy, as I did not at all like their

of From a nois just received from this seriest and falliful worker, now in the 17th year of his age, I quote the following:

"I send on precisely the same ground, and shide firmly by the gostions states in a y work on "falliful harifulations."

If Spiritualists generally had concurred with not a my mettions and counsels, their movement would have excepted most of the drawbacks and troubles which have been it."

methods—wise, and even necessary as I now suppose they may have been. But even these were sometimes quite pleasant and amusing to me. I will give one illustrative instance of my dealings with these medium helpers. On this occasion, as was often the case, I got into a regular argument with them—all the writing being done, of course, through my own hand. Finally, I seemed to get my museen opponents into an unusually tight place; I was indusing in a quiet chuckle at the result. But insuediately, something like this was written in response: "You need not feel so highly clated by your seeming triumph, for we dictated both sides of the argument." Of course I subsided after this,

Who are the Indides and Atheists?

BY DR. C. D. GRINES.

To the Editor of the Religio-Philosophical Journal:
Some four mouths ago, I wrote an article, criticising in a brotherly way, as I thought, a very remarkable address of Dr. Fishbough, one prominent feature of which was, that he peopled the "purgatory" of the Catholica, and the "Outer World" of the Spiritualists, with infidels, athelsts, materialists and free-lovers. After getting his deficition of the terms—infidel and athelst—I found that if he was right, I was doomed to stop with the Catholics, perhaps for thousands of years, hence my appeal to him for the second time, for light—a little more light! As the address contained assertions only upon these points, and furthermore as he was one of the patriarchs. In Spiritualism, I hoped to call out a few reasons and explanations for what I thought unwarrantable as well as uncharitable assertions. Considering his experience and high position, I looked for something from a high spiritualistic stand-point.

Mr. Underwood criticised other portions

Mr. Underwood criticised other portions of the same, of what he also called a "remarkable address," and whatever might be thought of my position and arguments, it is due from me to say, that I consider his assumptions moderate, his manner candid and his arguments unanswerable.

and his arguments unanawerable.

I wrote simply because I wanted light, but what have I received? Why, simply thanks for the compilment of noticing his address, and the assertions, first that our arguments had been unswered many times already, which, although I have been an investigator and reader, and this in the church for forty years, as well as seven in the investigation of Spiritualism, I have failed to see. I have seen many attempts, but the harmonial philosophy showed me clearly that they were all like Bro. Fishbough's—sutface thought.

Second, as a reason for not noticing my articles, he says, "Because if left unanswered in the present instance, it was not likely that any one that was now in the truth, would be misled by them." In this he is very much mistaken, for the world is rapidly casting aside the atheism of a being outside of and superior to nature, working upon nature, for the rationalism of a being as a presence action within, and almost daily I hear people congratulating themselves, for having found, as they express it, a rational and common-sense God; so if he has any wish of saving the world from "atheism," he must be stirring. His third excuse was, that his time was all taken up in professional and worldly matters, which ought to considered to the polat as he was then publishing nearly two columns of worldly and personal matter in place of affording the light that he had been called on

Who is the true shepherd that leaveth the macty and nine, and goes to the mountains to hunt for the lost lamb? Who is it that saith, "I have bought me a yoke of oxen and must needs go and try them; I pray

thee have me excused?" Mr. Webster defines the word atheist, as one who disbelieves in a God. This defini-tion is worthless when we find that intolligent persons do not exist, without their conceptions of a power that is higher and better than they are: poor though it may be and differing at some point from every other one, yet it stands as a God to them,—continually looking and reaching out and hp for the good in the to-morrow, attainable by them. Who can prove tha the atheist has no God? Who will deny, that they have one? I am not an atheist for refusing to accept of the, to me, crude conceptions of Dr. Fishbough. Neither is he an atheist when he refuses to accept of mine. Martin Luther spoke wisely when he said, "God is a blank sheet upon which every one write themselves." Ingersell's truth was to the point, that man returned God's compliment and made God after himself, and as natural as sunshine, man is a God in miniature, "a son of God." Is it not natural that man in his aspirations should

forecast himself—his prototype.

God is the ALL, and they who have acquired the largest amount of knowledge of the ALL, that is, who have penetrated farthest into the secrets of nature, understand best the movements, attributes and laws of the subtile and omnipotent forces that work out the problems of existence, can form the most correct conseptions of that power that; is felt and recognized as being higher and better than all.

The best commentary on either God or man, is their actions. These are atcreetyped plates of motives, laws, attributes and character.

As the actions of man constitute man, so the actions of Delty constitute Deity. The Doctor speaks of "unintelligent law," after saying that "law was a rule or method by which an intelligent, moral entity executes its purpose." So the law confained intelligence, because it was the intelligent antity's method. Very well, the method corptained the entity's intelligence, translated into motion. Tell us now the difference between the law—the method and the entity:

Then he tells us of "an intelligent lawgiver superior to the law." If he gives us
a law for our method of action, interior to
himself—to his method of action, and will
not allow us to aspire to imitate the best of
him, he is not doing as well as he might,
and therefore is not an honest God. The
mode or rule in which God creates, sustains and co-ordinates, into determinate
and unitary action, all from low to highis God—no-man—and no less. The motions
of the universe are God's method—laws,
and they contain all his principles, powers
and attributes. The universe is simply God,
going forth into objectivity—materializing

The Doctor thinks that Panthelsm,—the doctrine of the all-in-all, is athelsm, because as he says, "It makes the actions of man,—I good, bad and indifferent, equally the actions of God, thus confounding all moral distinctions," etc. Is he sure that his moral distinctions are God's moral distinctions? Ahl here is a deep question, and the laboring car is in his hands after he assumes it. But first teil us, if (as we all believe) that the germ at the base of all existences is

from find, why it was necessary that it should be sunk, enguited and overwhelmed to matter so as to lose, apparently, all its delide qualities, until it could manifest through telement over said to here out of through, triumph over and be born out of its low conditions-these infernal depths of hell, first contending with the warring cloments, the winds and the waves, hurricanes and earthquakes, until a nervous system is provided, affording fear and pain, hunger and cold—to wrest existence from warring elements? Why necessary to have an exparience on each of these low notes in the anthems of life! Why step on each ladder step of progress from the depths of infer-no up? Why could we not be born men and women, yea, angels and Gods, and save all these humps and thumps and pangs from the cradle to the grave, to angelic and godly estates—ground up in the "mills of God," and fed on pangs and serrows, toll and trou bles? Hear! If it was neccessary for "the captain of our naivation to be made perfact through suffering," what have we to say against it? Divinity is utility, and whatsoeyer answers a divine purpose in bringing about divine results, is divine. The soul can no more grow or unfold without trial, than grass can grow without cirth, mole-ture and sunshine. It must burst through the mould, be been out of its environments and the more severe the trial the more rapof the growth. A smooth set never made a skillful mariner. The "mills of God" must grind. There is an iron necessity in the case, not ordered, but existing as a necessity; (i.e.) without opposite functions and relations, no universe.

The "All" acts upon the entity to unfold it up to, or towards the "All." The "All" must be ligh to act upon, and the entity its opposite law to react. This is the connection between spirit and matter—father and mother, body and sout, life, ubiquitous life, personal only as the all—the whole is per-

sonul—u unit.

The universe cannot exist without opposites, birth without pangs, undevelopment without error (called sin), and sin has an end when a sufficient amount of knowledge is acquired by experience and trial to rise superior to it. Sin, then, is but a blunder of undevelopment, and can only be cured or prevented by development. The tares and wheat must be allowed to grow together until the harvest (i.e. of knowledge—the Christ of the ages) and then the sins (tares) disappear. To pull up or destroy the tares, is to destroy the wheat. Take away either of the opposites, there can be no action and re-action, therefore no life. Therefore the opposites are necessities, serving a divine purpose, to produce a divine life, and just such limited evils as the tares, or those pangs the surgeon gives us for a time in amputating a limb to save a life. Just so, evil in a noite becomes good in an infinite sense.

Again the definition that infidelity is a disbelief in the Scripture—Christianity, is manifestly incorrect, because local and not of general application. If true there could be no infidels in constries where there were no christians. Its general definition then is, disagreement—unfaithfulness. Its Infidel, Atheist and Materialist are merely those disagreeing or refusing to believe as he does. If the christian passes over into a Mohammedan country, he becomes an Atheist without changing a tenet. These terms, then, are mostly epithets—phrases originating in a spirit of caste, hurled at a class of people whose offense is merely that of differing. It is said that wherehristians hurled these epithets at the venerable John Quincy Adams, he replied, "Hurly your opthets as you please; I say you are the infidels, and now we are even at least."

Here are a few specimens of class legisla-tion, or what might be termed Pharisalcal exclusiveness; we Spiritualists have no organizations, creeds or high functionaries.
"As a Spiritualist I will say we have no additation with Athelsis and Freelovers." and an Athelst is one who cannot accept his conceptions of Deity. Again, in his second communication, "a challenge is given to any one," to prove that Mr. Beanett has not, considered simply as an Atheist, given a practical illustration of his doctrice. To tills I ask, where is the one who can sufficiently blind themselves by prejudice or solfishness as not to know that what he terms sexual impurity, exists in all phases of society, whether churches, or political parties, rich or poor, high or low, existing in cases of abnormal amativeness, without the power of control, as divine as the ele-ment of fire, that becomes a sore evil when beyond control, who should be objects of compassion, rather than targets of wrath. Did McCroskrey, Thompson and a host of others, give a practical illustration of the doctrines they taught so ardently and de-votedly for a life time! It is not those who, fall the oftenest, and the farthest, who are the most incorrigible sinners in the world, but rather those who are so self-sufdefeat and pharisalcal (saying the devil is always yonder, never here,) that they can never sorrow, repent and redeem themselves through restitution and compensation. I must say that, to me there is something noble in the King David phase of poor humanity; who, siming the oftenest the oftenest repents; who, falling the lowest, recoils the quickest; who, oftenest overcome, oftenest conquers; with a tenacity and elasticity that rices above, and a deter mination that will conquer every time. It is human to fall, but divine to repent. It is divine to use, but human to abuse. Poor humanity has a skeleton of some kind in overy house—a black sheep in every flock, and upon this subject no flock, sect, or section, can say shame to another. It is right, yes divine to war against an evil, but quite another thing to say, I am holy and you are unboly. Hather let me aspire to that large Charity and compassion that will seek for some mitigating causes. We are not the masters of the circumstances and condilons, from which dome our wishes, motives and tendencies to action. Pre-natal conditions, phynetisty influences and hereditary taint, have contributed very largely in making our physical, intellectual and moral na-tures what they are. Coming into life, stamp-ed and labelled, we are then rushed through under the boot and spur of surrounding and controlling conditions.

Bro. Fishbough admits that this evil has existed under "religious restraint," but escapes from the dilemma by saying that it was infidelity at the bottom that permitted it. This needs no comment. Helief or no belief, like love or hate, fidelity or infidelity, to not voluntary—cannot exist unless the necessary conditions of reciprocal exchanges, or no exchanges exist, as chemical and creative processes cannot transpire in the absence of chemical affinities and polarities. Then

Le! dograstic Shylocks exact their pound And mitred priests their rules lay down, Let bigots draw lines, strict, straight and well, Send one to heaven, and tan to hell;"
Each from his standpoint, though dim bees his trath, as it is to him.
Coldwater, Mich.

Are All. Souls Immortal?

Many topics of great import have re-

To the Editor of the Religio-Philosophical Journal:

which I have felt a deep interest. Among these is the question, "Are all souls immortal?" It would seem that when the cently been discussed in your columns, in minds as Mr. Tuttle, Case, Swan and others, fail to solve the problem, it would be useless for lesser lights, especially one born in obscurity, and having no access to the advantages of a regular scientific schooling, to attempt to throw light upon, a subject which they have left as completely in the dark as, it seems, before they attempted its chieffold. With the decrease of fraternal elucidation. With the deepest of fraternal feeling for those gentlemen, and with no desire to cast reflection upon their scholarly attainments, I feel prompted to say: Gen tlemen, why don't you come down to the question? Why travel so far for a morsel, when an abundance ites at your door? It would be unnecessary here to enter into an elaborate discourse upon the constitutional properties of soul, or the distinction between the terms "soul, body and spirit," con-stituting man, in order to grasp the desid-eratum. By the question, "Are all souls immortal," I understand the author to mean, is the human race immortal? He declares not, and involves himself in a laby rinth of difficulties, from which he will never be able to extricate himself, by making the basis of lumortality, "obedience." This hypothesis, when once boiled down, is equivalent to the claim that men, all souls, have originated from nothing, and therefore, susceptible of reduction to the same state of nothingness; although he does not thus carry out his arguments. Again, Mr. Tuttle is not prepared to swallow the statement of this savant, although highly relishes the same fact only in different form or color. He concludes that man may live beyond, or after the earth phase of life; but that even this is no proof of his immortali ty, but only his "continuity of extatence." This, if not the same postulate of Mr. Case. It leads to the same diferma, as it would be only a matter of time as to when the ulti-mate would be reached, and its author ought to have- seen the fact. But of this, more anon. Still another, Mr. Swae, who, though he concludes his piece like a good philanthropist, for his antagonist, Mr. C. leaves strong evidence that he does not full; comprehend the science of Spiritualism lu Its present state, as will be seen in facts to follow. Now, man as such, without stoping to inquire into the various constituents of his symma summarium, is a living being. It is this living or life-principle that constituents tutes or gives him his being as man. Life possesses no properties of death, therefore he cannot die-only change locality, etc. If he were susceptible of death at one end, he would be also at the other; f. e., if it were possible for him to die at any period in the future, then it is certain he has been dead at one period in the part; and if dead in the past, how came he alive now? Death is not an entity at all, therefore it cannot impart properties of a death to life. To me, the problem, "Are All Souls Immortal!" is sholly solved in this one little argument. But it may not so appear to others; I will, therefore, give another. Man, the human race, is law-governed—law is universal, ergo. all souls are subject to the same law, and must necessarily have one deatiny—progression. Deny this and you resolve all into chance, and then Mr. Case's "obedience" would be left wholly out of the question. But, as obedience implies law, and Mr. Case admits it, it only remains to learn what said law requires of man that he may be obedient. It cannot be to have a being, for that he, has already; nor can it be the continuance of said being as that is as fixed ns is law itself, which is eternal. Were it not so, then there would have been a period when, alther an object existed without law, or else a law existed without an object to govern; and in either case the relations of law and object would be destroyed. The only possible purpose in requiring obedience of a living being, is that said being may be happy, since happiness is the ultimate of all obedience. Mr. Swan greatly errs in concluding.

There is no more fertile source of error than reasoning by analogy or comparison. Had he known this fact in Spiritual science viz.; the body worn by spirits in spirit lifeas expressed—is not of spirit essence any more than the present body; that that body as this, will be exchanged by its proprietor -the spirit-for another at the end of another cycle, and so on ad infinitum; and also, that all bodies subsist upon food adapt ed to their respective conditions, he might have saved himself much pen labor, and acquited himself a batter philosopher. But that was his business. Mr. Tuttle's "Con-Winuity of existence," minus immortality, is a conundrum. How a being can continue to exist uninterruptedly without being immortal, would require, not only a new vo-cabulary for explanation, but a new law, also, to govern said being during its little period of existence. For law, to be perfeetly adapted to an object of its government, must be co-extensive only with its duration. The most logical things Mr. T. could have said in his answer to Mr. C. (or it seems to me) would have been to inform him that he (Mr. T.) had not yet seen clearly on the subject. He would then have saved himself the trouble of digging his own grave. But to avoid (probably) future effort, arising in the mind of some one who cannot see but that man was once dead ere his present stage of existence, or that he had no existence at all as a living entity. I will here offer another thought, which, if not true, is my highest thought at present, and will serve at least, to call forth new effort from minds of greater calibre than mine. The deep interior of all internals is the infinitude of life germs, possessing, each in its constitution, all essence, forces and possi bilities [essential to its existence; aye, its destiny. These, combined, constitute what we call God—the all in all. Each germ from eternity, by virtue of the law of its government, followed the proclivities of its own genus, even to sex, being fully prepared, then as now, and will be in the endless future, to govern and hold in its grasp its own

grand destiny.

One thought more, and I am done. Spirits who have dwelt in the spheres for ages and have availed themselves of the golden opportunities of observing the results of mortal life (%o-called) of all grades and classes that have worn the human form, agree in the teachings, so far as I have been able to learn of-them; and they declare that all continue to live in the great beyond. This, though not of itself, proof infallible of immortality, is highly corroborative of the fact, that immortality is not an effect or result of anything, but is one of the fundamental principles of eternal causation.

J. H. MENDENHALL.

The friendships of youth are founded on sentiment; the dissensions of age result from opinion.

Spiritualisp in Cormany.

To the kindness of Dr. Ditson in Albany, I owe the pleasure of Inspecting a couple of numbers of a new Spiritualist periodical in the German language. It bears the significant title of Licht, make Licht.—"Light, more Light," the last words ascribed to the dying Goethe—a psychological Bunday paper, and has the other characteristic, that one of its editors, Mr. Christian Remers, lives in England, the other, Mr. C. de Ruppard, at Paris, whilst the paper itself is printed and issued near Gotha in Germany; thus as it were, illustrating by its very existence, the cosmopolitan character of our philosophy. This little sheet of eight pages, small quarto, deserves to become better known here and elsewhere, than a mere nominal mention in the Banner's Report on Foreign Literature can over make it. I take the liberty, therefore, to give below a few extracts from the numbers before me.

We find in them a continued report of Mr. W. Eglinton's (well-known physical medium) stay in Annathal, a small glass-manufacturing place in Bohemia, the same in which Dr. Slade, too, as I have reported before, had exhibited his medial powers in a most successful manner. It seems, that in the circles assembled in that unpretending corner of the world to witness the facts of Spiritualism, the conditions are particularly favorable. Mr. Eglinton, too, met in Annathal with signal success. The witnesses of his scances, heade the familiar phenomena of the dark circle, attest to those of materialization and levitation, under the following circumstances:

On the 17th of October, p. m., four persons sitting in a faint light, which came through the glass door of an adjoining room. whilst the medium was in deep trance, first saw lying on the table before them something white of the size of a pocket-handkerchief. This object then gradually growing took the form of two long, delicate, bare, female arms, to which were speedily added the upper part of a body and a head. On the latter, eyes, nose and other parts of the face could be clearly distinguished, the features bearing a great resemblance to those of a relative of a present lady, to whom the appearance approached closely. It then disappeared, but returned after a few minutes from an other side, wrapped in a white gauze-like, floating garment, which she held together over the breast, so that the dellcate white arms, as well as the face could be distinctly seen. It this time approached her pretended relative still closer, within the distance of a few inches, after which it retreated slowly and like a fuminous cloud disappeared in the neighborhood of the ma-

The phenomenon of levitation, too, was exhibited at Annathal in the most signal and convincing manner. In the presence of twelve persons, who formed a chain and held the entranced medium by both hands, he was raised perpendicularly to the celling of the room, so that those who held his hands, not to let go of them, had to stand on the seats of their chairs. This, however, they had to do when the medium began to that high up in an oblique position, which was continued for a distance of at least ten metres. In a faint light coming from an adjoining room he was distinctly seen suspended in the air, after which he was carried back to the circle and gently deposited in his chair. The same phenomenon was witnessed the next day in a circle of seven persons, when Mr. Eglinton was seen horizontally above the table, so as to touch the heads of the sitters with his boots. As a visible token of his being lifted to the ceiling. Mr. Egilaton, all the time in deep trance, left the inscription of his name there. In a later scance, attended by a decided skeptic, the medium was carried three times perfectly free above the head of the doubter, and thatling there perpendicularly rested his whole body on the head of this sitter, and his two legs on his shoulders, whilst no weight of the body of the medium-which is estimated at about one hundred and fifty pounds—could be felt by the gentleman who scemingly had to support it. In all these cases the body of the medium was carefully and gently returned over the table to his seat.

The theoretical and philosophical portion too, of this valuable new organ of our doctrine, is, as can be expected from its German authors, well provided for, although, as it seems, with some favorable predisposition to the system of Allan Kardec, whose introduction to his "Book of Spirits," is reproduced there. Your space and my time allow me to refer only to a few passages from an editorial by C. de R., the editor at Paris. In order to refute the very frequent slander against our spirit communications, that they contained nothing but commonplace utterances, Mr. de Rappard makes the following appropriate remarks:

"That the spirits only dictate or write 'common-places,' is an assertion often heard of late, but which could not be made by any one who has become acquainted even with the A B C of the spirit doctrine. To communicate something which would surpass our horizon, would be folly. This would not only be of no use to us, but we would be inclined to declare it as 'nonsense.' It is for this reason, no doubt, why the spirits have been wise enough to keep silent about the 'fourth dimension' of Prof. Zeeliner."

"Higher spirits can only be interested in our moral progress, because after having passed their stages of progress, they know the round we stand on, and are aware that our happiness keeps accurate pace with our moral improvement?"

moral improvement?"

I, for one, am perfectly agreed with the idea that the moral perfection of mankind—and not its advancement in knowledge and science—is the main mission and chief province of spirit intercourse. May this able exponent of our philosophy give its readers what its title purports: "More Light!"

Brooklyn, N. Y.

The beginning of hardship is like the first taste of bitter food—it seems for a moment junbearable; yet, if there is nothing else to satisfy our hunger, we take another bite and find it possible to go on.

Mountains never shake hands. Their roots may touch, they may keep together some way up, but at tength they part company, and rise into individual, isolated peaks. So it is with great men.

All useless misery is certainly folly, and he that feels evils before they come may be deservedly censured, yet surely to dread the future is more reasonable than to lament the post.

It is very pleasant to see some men turn round, pleasant as a sudden rush of warm air in winter, or the flash of fire-light in the chill dunk; they shed radiance on all around them.

Woman and the Household.

RT RESTER M. POOLS. [Muliichen, New Jersey.]

While discoursing recently on the "Right Use of the Spiritual Forces," A. J. Davis spoke of the effect of circumstances upon character. To illustrate the crushing influence of adverse conditions upon many a human being, he made use of a reminis-cence, which was none the less effective for being matter and simple. When he was a hoy, he said, he saw a barn door fall from Its rusty hinges upon a bed of flowers. Being small and weak, he could not raise it up, but from that time he watched the poor flower-bed with its dark and ponderous hindrance. Presently a few tendrils, ever yearning toward the light, crept through the cracks and knot-holes, and at last blossomed into beauty and fragrance.

· A lady in the audience who was a stranger to the speaker, caught the inner sense of the parable, and gave it rythinical expression in the following graceful lines:

A CIRCUMSTANCE.

On rusty bluze the old burn about Same g focast's with creak and groom, As been dears will, When suddenly, to my dismay-For I was then a boy at play-it broke and fell;

Yell on a bed of gentle flowers, And little seeds that scarge had fearted. The shortest way. Up to the sunshine and the colo: Fell like a mighty, monster palo, tool there It lay.

I heard the violets complain. And religiouse to maile sweeter moun of Bedark Int. To ribbousgrass, and rose, and rue; The specks of time said all they knew. Forget-me-not,"

The fero leaves fainted; dalsher d'ed, From tad and liferentem ture a wall You could not beur, sees il-tening low with care to keep: The poppleseried there-elves to sleep. And all was drear.

To retenn them my heart was strong, But hands were weak as hands are now. To lift the fate. That falls so dark on lives of mon; We see it, hear them cry, and then Can only wait

Furdays we waited, Flowers and I, Bo tung that I my grief forgot-Not so the plaks; Through eracks and knot-hodes in the door, They raised their heads, and clamb'ring o'er Filled all the chinks.

Above the weight, above the pain, that of the darkness and the mold, And s rry strife. these perfused betweenee and power; The perfect trafethy lord, the flower,

GENERAL SOTES.

The purer life!

There are sixty papers in the United States edited by women. The number of reporters, correspondents, and editors of special departments, it is impossible to enumerate, as the number is constantly changing and increasing.

Mrs. Annie O. Cook has been appointed State Librarian for Kentucky. She is the widow of a brave-physician who remained at his post to light yellow fever, and fell a victim to the scourge.

Mrs. Vinnie Ream Hoxle is to have the plump little sum of \$11,000 for her statue of Farragut, ordered by Congress. It is to be

Solourner Truth, now over a century old, is giving effective aid in Kansas, to her race. She believes in the exodus Mrs Elizabeth Thompson, of New York, has contributed 8250 to the emigration fund.

Woman's Words, edited by Mrs. Juan Lewis, of Philadelphia, holds bravely on its way. Its feature is a fine wood engraving and biographical skelch of some prominent woman, each month of the year. In December it was the gentle face of Mrs. Grant which greeted us: in January, the strong. saintly lineaments of Lucretia Mott. The picture is true to life, and good enough to

It shows that humanity is slowly growing into methods of searching into the lives of things, instead of being salisticd with husks, when we see the change in school studies. The parrot-like way of memorizing and repeating by rote, which stuitlples, rather than educates, is giving way to processes which are really intuitional, and suited to individual organizations. The Quincy School, in Massachusetts, is a pioneer in this new departure, and its success in developing intelligence has awakened general interest. As an example of the old way of teaching, in a city school pupils had repeated that "the equator is an imaginary line passing around the earth." It occurred to the superintendent to ask them how wide they thought the equator is. Some supposed 5,000 miles, and others thought they could jumpover it. When asked how they thought ships got over it, some replied, they were dragged over, and some supposed they sailed through a capal. The same kind of teachers did really draw curtains to prevent the children from looking at a passing menagerie, and yet set them immediately to work to memorize from books, descriptions of these animals. But the new method, which is the method of nature, has been brought about by the quickening of spiritual life in the whole community. The written and spoken words of radical and intuitional men and women of the new dispensation, have much to do with this good work. The spiritual atmosphere which we all respire, is filled with the advanced thoughts of our inspired teachers, and even they who ignore or revile, are compelled to breathe nature's own truths, and march forward whether they will or not. Unconscious of these invisible movements are those who dwell in the external and visible, yet, unwittingly, their hearts with glad surprise, to a higher level rise," and the race is slowly but per-manently elevated.

The following extracts are from a private letter, by Mrs. Charlotte B. Wilbour, who, with her family, are in the south of France,

on the road to Italy: The hills around Marsellles are rocky. but the glory of air and light makes their stony fronts and brows soft as the dream of Summer-land scenery to the seer of visions. As our eyes wander from them to the street, we see that the cars are remarkably wide, well seated, and contain three panes of plate place on each side. The car tracks run by the side-walk, on either side of the street, and thus save passedgers the trouble of go-ing into the roadway to enter. Women flower merchants range themselves on either side of the promenades, on raised platforms, with ornamented semi-circular covers far

above and behind them, which lend a pretty effect of color to the street. Fruits as well as flowers are plentiful and cheap, but the bread is poor. The public buildings are line. Palaces are now museums, under the repullic; they are beautiful in site and architecture, and the grounds are ample and cared for at the public expense. The situation of the older churches, forth and chatcaux are very grand, and from the hill of "La Cha-pelle de Notre Dame de la Garde," one sees the world of water, hills and city, tinted and sparkling, and the whole picture is one of raviditing beauty. The old brigon stands on ancient Roman ruins, Greek ruins, and the place suggests to me the worship of the gods. The Greeks must have felt at home here, and no wonder they built temples on

the seven grand hills of Marselles.

"The lotels are large, comfortable and have good service. The wood fires are charming, and the orange hued logs of lamarind wood make, I fancy, a more golden flame than any I have ever seen. The treasures of the deep have been poured into this sea porf from every quarter. In the museum is a dejartment of Natural History, which is ex-cellent, comprising shells and birds of gor-groun coloring. We attended the theatre last night to hear Jonathan performed by French people. I could but take the leason to my heart, as I saw the keen appreciation which the spectators had of what they supposed was a delineation of our national young man. His characteristics were understood, but no imitation of tone; look or general n anner. The lesson is, that we cannot take the appreciation of foreigners as an indication of the truthful instation of the neople of any country. Just before we left l'aris, there was a farce at one of the best theatres, called 'The Rights of Woman,' for which the Congress of 1878 seemed to have furnished the material. Some of the American apenkers at that assemblage were closely imitated in dress, voice, and pronunciation of French."

An Apparition Seen by the Supreme-Council of Indla.

[Loadon Spiritualist]

The Rev. Bourchier Wrey Savile has Just issued a second edition of his valuable and interesting book on "Apparitions," published by Longmans & Co., and in It he gives fresh instances of the seeing of apontaneous apparitions by persons not Spiritualists. In the preface he says:

I am indebted to the kindness of George Sparker, Esq., of Bromley, Kent, for the following very singular incident connected with that eminent statesman. Warren Hastings, who together with Lord Clive and the recently deceased Lord Lawrence have done more than any other of our great men to found and preserve to our descendants the finest empire in British India which the world has ever seen. Mr. Sparkes informs me that one evening, when his great-uncle, Joseph Cater, Esq., then secretary to Warren Hastings, was sitting with the Supreme Council of India, in the Council Chamber of Calculta, Mr. Shakespeare, one of the members, suddenly looked up, exclaiming, "Good God, there is my father!" The whole Council then saw a figure of an unknown person glide through the chamber into another room which had no outlet, and disappear. What particularly attracted the attention of the Council was the fact that the figure appeared with a hat of unusual shape, commonly known in our day by the name of "chimney-pot." The Governor General was so struck with the occurrence that he ordered a minute to be made of the matter, and placed in the record-chest; and where it may possibly still remain. In course of time a ship from England arrived, bringing in black and white, represents itobert lien. the news of the death of Mr. Shakespeare's father; and likewise a cargo of "chimneypot hats," the first ever brought to India. He also saga:

In preparing a second edition of these 'Apparitions, a Narrative of Facts," I gladly take the opportunity of thanking those numerous friends and strangers who have favored me with communications in confirmation of the object which I have had in view by the publication of such a workviz., to show that there is sufficient evidence for believing in the appearance, about the time of death or shortly after, of deceased persons to those living on the earth.

One of the most remarkable instances of such an appearance, recorded in the following pages, will be found in the case of Capt. German Wheatcroft, killed at the siege of Lucknow, on Saturday afternoon, Nov. 14th, 1857, who appeared to Professor Nencer, his wife and a friend, at 2 p. m. of the same evening in London; and likewise to his own wife, then living with her mother at Cambridge, during the same night. A brother-clergyman of the Church of England writes to inform me that his wife was a very intimate friend of the Wheatcroft family; and that she and G. W. had been playmates from their youth. Disappointed of seeing him before he salled for India, G. W. sent her a message on leaving England to say "he should contrive to see her in some The remainder shall be stated in my informant's own words.

"On the morping of the 15th of Nov., 1857, my wife said to me on waking, My old friend German Wheatcroft is dead. About twelve or one o'clock in the night, I being wide awake, he came and stood there,' point. ing to a place about four feet from the bed, 'and looking at me with a pleasant but somewhat sad smile, said, "Good-bye!" There was nothing distressful in the face or figure of the spectre; and my wife does not recollect that her attention was directed to the dress or any other feature than the face, which appeared exactly as she had seen it often before. She noticed a paleness on the face; and though somewhat startied, she was not alarmed, nor did the apparition leave any unpleasing impression on her mind, save that of sorrow for what she fully believed to be the certainty of her triend's death."

Surely this threefold appearance of an officer who had been slain in India, very shortly after the moment of his death, to three different parties in England (the difference between London and Lucknow is about eight hours), in three different localities, neither of whom had any communication with each other, and one of the parties being an entire attanger to the other two, must be considered as placing the possibility of apparition phenomena beyond all reasonable doubt; and it is not saying too much, when we term those who refuse to believe such a complative amount of evidence as is here adduced, the victims of what has been justly termed "the superstition of incredulity."

Adversity is the balance to weigh friends. A knowledge of mankind is necessary to acquire prodence.

Choose those companions who administer to your improvement.

Baok Notices.

HOW SHE WON HIM or the Bride of Charnen, Valley Ry D. A. Woore, Profile Square Photo Paper Scientes, Majorco, chain, gir and that k. St. Philiadelphia: T. B. Peterson & Bras-

This is a readable, interesting and instructive story of real life. It has not a single passage of weak sentimentality; but is throughout pervaded by a pareaudelevated tone, and its influence is refined and healthful. The author is evidently fully cognizant of the higher order of intelligences that at times direct human affairs, and although he does invexpress any views in relation thereto, most adroitly are their subtild power wo ven into the plot.

PENCHANGS FROM IMMOREALITY AND lection of writings from our ration, are and proposed from words seen charter out of points will, given on the out to proceedings of site of a Verlege, through the medium and the person Yes Linea A Sundrest, Manquelet, Long Pr 9d Pho, puris

Magazines for February not Before Mentlemed.

The Shaker Mayifesto, (G. A. Louises, Sha kers, N. Y.) This magazine is devoted to the interests of the Com , norty.

The Health and Home. (Preston Sweet, M. D. Boston, Mass.) A family and medical newspaper, devoted to the best interests of mankind.

Audrem's American Queen. (W. B. Andrews, New York City). A magazine devoed to art, literature, music and society.

The Normal Teacher. (J. E. Sherrill. Danville, Ind.) Contents: Leading Articles: Corréspondence; Editorial Notes; Grammar Department; Muscellaneous Department; Notes and Querien; Examination, College and Publisher's Departments. The autscription list was never so large as at present, and it is one of the best achool jourmals published.

The Psychological Review. (Edward W. Allen, 1) Ave. Maria Lane, E. C. London, England.) Contents: Spiritualism in some of its Religious Aspects: A Comparison and a Contrast; Glimpses of Spiritualism in the Past : Spiritualistic Positivism : Culture and Faith; Dream Concerning the "Dollar Wreck;" A "Mission" in Tyrol; The Story of a Dream; Extemporaneous Sermons by Thomas L. Harris; Universal Restitution; Notes and Glennings-The True Results of Spiritualism - Clear Seeing of Women-Power of Mind on Mind: un linpressive case-Victor Hugo on Spiritualism,

Part Fourth of Mrs. Martha J. Lamb's "History of the City of New York" Comprehends descriptions at a series of thrilling events, interwoven with personal sketches of some of the chief actors, which in munber, interest, variety, and the accuracy and vivacity with which they are presented to the reader, might well embelish an entire volume. The startling achievements in New Jersey at the beginning of 1777, the great year of battles, are followed by the burning of Danbury, the storming of Sag Harbor. the capture of Prescott at Newport, the battle of Scotch Plains, the fall of Thousderoga, the battle of Oriskany, the battle of Bennington, the battle of Brandywine, the fall of Phiadelphia, the battle at Saratoga, the battle of Germantown, the barning of Kingston, and the surrender of Burgoyne.

One of the most strikingly interesting features of this number of the history is an account of the adoption of the Constitution of the State of New York, in the midst of the most appalling dangers and marms. The son, the secretary of the convention, standing on a barrel in front of the old court house in Kingston, reading the constitution to the members of the convention and the ausembled multitude.

Other illustrations comprise excellent portrafts of Lord Stirling; Augustus Jay, the ancester of the Jay family in America,) and of Chief Justice and Mrs. John Jay. The Manor house of Gardiner's Island-the oldest manor in the State of New York -is also for the first time shown to the public, together with a view of Gardiner's Bay, the noted resort of the British deets during the

Revolution. As this work cannot be found at the book stores, all who wish to subscribe may send their names to, or call upon, the publishers. MESSES A. S. BARNES & Co. 111 & 113 William at., New York.

"If you wish to be miserable," anys Charles Kingeley, "you must think about yourself; about what you want, what you like, what respect her ple ought to pay you, and what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose."

The following words of Franklin are as applicable to the debtors of the present day as the y were at the time they were written: The open of your hammer at use in the breaming or ulps at night, heard by a creditor, makes how easy six months longer; but if he wees you at the billiard table or have your voice at table, or bears your voice at a taxeen, when you should be at work, he will send for his money the cent day."

Of pecessity, every new truth is in a minurity of one; it is a rebelion against the existing system of bellef; accordingly, the existing system ever thinking itself a finality, atrives with all the weight of its established organization to crush it out. But by the esture of things, that must hap pon whether the novel y be a truth or un error After all, it is only through the appearance of rebela in the social system that progress is effected - Maudiley. As to other points, what God may have deter

mined for me I know not; but this I know, that if he ever instilled an intense late of moral beauty into the braust of any man, be has matilled it into mine. Ceres, in the fable, pursued not her daugh ter with greater keenness of inquiry than I, day and right, the idea of permittion. Hence, wherever I find a man despiring the false estimates of the vulgar, and daring to aspire to what the highest wisdom through every age has taught us as most excellent, to him I mails myself hy a nort of neceseary attachment - Million.

Can that be a true religion which consigned men of boly innocence to the names because they held that the Ron was like unto the Father, but not the same as the Father, or because they would not worship the Virgin and the Saints? Can that be a true religion which screened nameless crimes behind the sacred walls of monasteries? Can that be a true religion which isaget the eternity of purishment without any hopes of pardop or sales. tion for the singer however pentlent? People who indge of religious in that spirit will never understand their real nurport will never roach their sacred springs. Man Muller.

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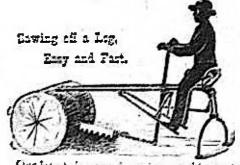
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in the opening transfer, the problems to be seven, it would not principles of Motion, lafe and Reing, are made in the religion of Motion, lafe and Reing, are made in the particle has the first of with the general days of Patninian Patning and Section all. In corninging the then be readed everything to one principle—Love. "It has been suit "Knowledge to principle has been correctly, Bound or Love in some a large translated like the first correctly. Bound or love in some in the second like of the patning to the second like the second like

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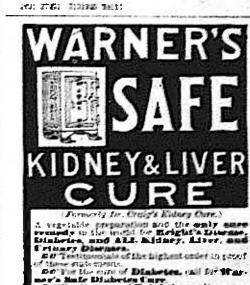
The large widely used during the last dwenty-Ole jeure, to the treatment of these distreasing diseaser, and with such apparying stoces that it has gained the reputation of before infallings. The conkey, or collis once broken by it, do not return, noth the disease is contracted again. But has made it an accepted remedy. and tripled specific, for the Fever and Agree of the West, and the Collin and Ferry of the too

Aper's Agus Cure erationies the purtous poison from the elsten, and leaves the patient as well as before the atrack. It shows until expels the diames, so that no these dumplatings, imeniation. Sections, Opening is beining follow the case. Indeed, where Receives of the theerape formets have so queend from Massaute Feisern, it emissions the name of them and they disergene. But only left an effect oil cure, but, if taken occasionally by putients expland to malaria, it will exper the poleon and protest their from attack. Transition and temporary residents in Personand Agins becauses are to see abled to dely the Garcan. The Garcanal Debility which is so apt to ensur from continued exposure to Mainria and Mission. क्षेत्रम हाथ महालल्डीकर रक्षणास्थ्ये ह

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The Government and the Mails.

Several firms with high sounding names, quartered in New York City, have for some time flooded the country with circulars, holding out great inducements to speculate In stocks. These firms were really with, perhaps a single exception, under one management, and so successful were they through their advertising, that some days thousands of dollars were sent to them to be invested. They had one method for all: they pocketed the money and wrote their victims that the investment has for some time employed the best talent to detect and bring to justice this den of thieves, who preyed on the unsuspecting, through the facilities aftorded by the mails: but so adroit were these worse than robbers, that they could not be caught. Under the circumstances it was a most commendable and perfectly legitimate act for the Government to publish the names of these rascally firms, and refuse to distribute their tons of circulars to their victims.

In the same manner we commend the Government in refusing to carry lottery advertisements. Lotterles have been declared unlawful. They are most pernicious in their effects on the morals and prosperity of a community. Being illegal, averything connected with them is lilegal, and fuse to carry their advertisements and tickets as it would to transport counterfeit

With this light, the following editorial endorsement of the Philadelphia Record, by the Banner of Light, is at least a triffe singular. The Record says:

"If the postal department of the Federal devermment is to be allowed not only to refuse at the discretion to perform its allotted fonction us a carrier of the mails, but to confuce the letters and other matter confided to the country for the purpose of transportation and delivery, on the pretext that such letters and other mail matter are of a character hartful to private metals or private purson, where is the hourt at which the line shall be frawn beyond which such despotic superstelon is to be crobiblied?"

To the above the Banner adds:

"It further remarks that there is danger that this to terfreeze with the abairs of citizens in the harmout morally may go too far, and eventuate in an unwarrantable and lyramical nicrosadoment upon individual liberty. Buch an oversight induces, if accepted by the people, a servite dependence upon the Government which undermines the dignity and free will of the citizen. It is hostile to that personal liberty and responsibility which is the primary object of a republican Government to secure and encourage."

Now, if the Government really confiscates letters and acts as a censor of opinions, it is most dangerous and reprohensible and all our contemporary says is true, but to write thus when the cause is the refusal to carry lottery advertisements and the circulars of a crew of rascals, is to advokate the cause of the latter against moralty and justice. The same arguments and cry of danger against Government usurpation were raised by an esteemed contemporary when the Mormon question was agitated. The attack of the Government to eradicate the most immoral, heartless and misery-fraught eystem of polygamy, was heralded as an attack against freedom. Every lover of morality and purity will hall with Joy when this plague-spot is removed, and the rule of law made so strong that the foul crimes in Mormon history can never be repeated.

When Government really invades private liberty, we shall not be backward in sounding the alarm, but we draw a sharp discrimination between liberty and license; between the moral and immoral. One of the prime offices of the Government is to protect the people against rascality, and in this office it must interfere with the individual rights and liberty of the rascals, and it is a strange occurrence to see the men who are thus protected, turn in defense of the thieves against the Government.

Col. and Mrs. Bundy have met with a most cordial reception from the prominent Spiritualists during their trip East. They spent last Sunday in Philadelphia, going to Washington on Monday. They will return home before the next issue of the Jour-NAL.

The Bluggyad-Gita.

Doubtless thousands of intelligent but not liberally educated readers, as they clance over our book catalogue, pause at the enigms, Bhagayad-Gita, and try to divine the character of the work with such a strange, unapeakable title, and finding no cisio to the mystery, harry over the list wholly unaware that the book with the unpronounceable name is a volume which on very many accounts should have a place in every library. The literary world is now being profoundly astonished at the vast extent and richness of the literature of ancient India, which has been for so many ages looked up in the dead Sanscrit language, and now being made accessible to the publie through the untiring and enthusiastic labors of modern scholars.

The civilized nations have for centuries looked back to the pagan literature of Greece and Rome for the most perfect models of poetry and eloquence, and the germs of philosophy and science, but in the judgment of many scholars well qualified to make a just comparison, the literature of ancient India, when "rightly understood," will take high rank beside the Greek and Roman classics. It is not surprising that there should be un intense anxiety to dis-Intertho thoughts of this aucient people, whose outture and retinement are so clearly traced in their language, which is as "polished as the Greek," and in their poetical acientific text books.\

Had the christlan world been acquainted with such samples of lightly brain work, ns are found in the subtile, metaphysical poem, Bhagavad-Gita, they would have had more respect for the "blindness" of the "heathen that hows down to wood and stone," and felt the necessity of sending among them missionaries of the highest talent if they hoped to supplant Brahminism with christian dogmus.

Very few readers in this busy practical age have time and scholarship sufficient to attempt a critical acquaintance with the Immense theological lore of India; yet in this age no intelligent person can afford to be wholly ignorant of the main outlines of its religious philosophy, and the public is had proved disastrons! The Government | under especial obligation to the enthuslastic translator, who has placed within easy reach of the English scholar this philosophical poem, which is regarded by competent Orlental scholars, as one of the very linest specimens of Hindu literature, presenting in small compass and in the attractive garb of poetry, a fair synopsis of the leading systerns of Hindu theology.

> Ancient India being without a chronology, the antiquity of the poem cannot be fixed with entire certainty, but it undoubtedly dates from the first or second century bufore the christian era. The poem is an "episode" extracted from the "majestic epic," "Mahabharata," a poem of "one hundred thousand double verses," which is regarded as the "Illiad of India."

Bhagavad-Gita is of great interest if conthe Government has the same right to re. sidered merely as a relic of the almost of mortals, he leaves an open question. primeval literature of our Aryan ancestors, but what chiefly attracts the attention of Christendom to the petrified libraries of old India, is the fact that this immense mass of prehistoric lore is mostly of a theological character. This religious feature of the Hinda philosophy gives it a peculiar interest to all moralists, statesmen and reformers in our times when the world seems losing its confidence in old faiths, and is auxiously searching in science and human, nature, for some permanent natural basis of religion. When we consider that the theologies which have controlled the intellects and met the religious needs of aplarge a part of the human race for thousands of years, were the creations of the Hindu minds, it is not surprising that religious philosophers of even this egotistical age are carnestly studying and analyzing these old mythologies to detect, if possible, the potent underlying principle which has givon them such a controlling fulluence over their votaries.

> The high rank which the translator (J. C. Thomson) holds among oriental scholare is a sufficient guarantee that we have in this translation a genuine copy of the wonderful divine discourse between the demigod Krishna and his companion Arjune. To most readers the learned introduction to the work by the translator, is a valuable volume by itself, giving in a condensed form a clear outline of Hindu metaphysics which could not be gained from other sources without much hard critical study. Intelligent christians seeking to and the true origin of doctrines, will find in the volume from unprejudiced authority diriklog evidence of the influence of Brahminism on christian ideas and institutions. It is a volume of about three hundred pages, beautifully printed on fine paper, with convenient index to the coplous notes, which occupy on each page nearly as much space as the poem itself.

The book, aside from its intrinsic value, cannot but be regarded as one of the most unique and attractive literary curjosities that can be put into a library, as it always affords important and timely themes for thought and discussion. Those whose tastes do not lead them in the theological direction of the poem, will find a copy of Bhagavad-Ulta in their geological cabinet among their choicest relics, as a rare and beautiful specimen of fossilized human thought.

It has been well said that "Nothing is accomplished by clipping the twigs with the scissors of reform. The axe must be laid at the root of the tree. It is not the lotion, but the probing that cures the wound."

The Mediumship of Mrs. Dole:

Perhaps no medium in the city is doing a more effective work for Spiritualism, in a quiet unostentations manner, than Mrs. Dole, who resides at 401 West Madison st. Although she has been a medium since 1880, she never consented to give the public the benefit of her wonderful gifts until about two years ago. She is not only clairvoyant, seeing and describing spirits, but she is clairaudient also, and therefore is enabled to come in very close rapport with the Spirit-world. She not only seems to be endowed with the remarkable faculty of following the life-lines of each individual, turough the past, detailing the interesting features connected with them, but she critically traces them into the future, unfolding the leading events that will follow. The apirita communicate to her through the instrumentality of symbols, which she is onabled to correctly interpret, and the lessons imparted thereby are varied-sometimes premonitory, at other times encouraging in their nature, or conveying a message, or Imparting instruction, etc. Any one seeking light from the Spirit-world, can certain. ly pass a very pleasant and profitable hour by holding converse with their departed loved ones through Mrs. Dole's medlumaltip.

A Lively Wake.

It appears from an exchange that there was a lively Irish wake lately held at San Fernando, Cal. The corpse was stretched on a bench and covered with a cloth. After the parties had sat around the body a short time, one of the boys went out to get some lager-beer. As soon he was gone, his friends removed the body to another room, and one of the wakers, with awful levity, stretched himself on the bench, and assuming the rigidity of a dead man, allowed himself to be covered with the cloth. At this juncture an old lady and an old man entered the room for the purpose of helping to watch the body and probably also to help drink the beer. On refurning, the messenger placed the forming stuff on the table and proceeded to dip it out to the crowd. Suddealy the supposed corpse raised himself stiffly on the beach, and said: "Owlow! but I want some of that meself." This was sufficient to set off the poor uninitiated fellow, who jumped through the window with an unearthly yell!

Rev. Joseph Cook on Spiritualism.

We publish to-day one of the recent discourses on Spiritualism by the Rev. Joseph Cook. He has been looking into the testimony of the German physicists in regard to the phonomena through Slade, and has come to the conclusion that there are gentime phenomena enough to annihilate materialism. Whether they come from independent apirits, or from the psychic forces

We cannot too much commend the manliness and courage of Mr. Cook in thus admitting the phenomena. He risks his popularity in so doing, for the prejudices against our facts are bitter and intense; but, like a brave man, he is not afraid of the facts. He knows the standing of the eminent German men of science, who have testified to them, and he sees the folly of ignoring and repudiating them any longer. We care not how much Mr. Cook may now rebuke the follies and credulities of Spiritunlists, he is helping us ly our own course by so doing. He has done what every scientille man ought to do, who loves the truth better than his own prepossessions and prejudices—he has looked into the subject fairly and bravely, and he finds that there must be something in it-something, too, that is dijectly at war with the materialism that would make death the end of our conscious existence. Honor to Joseph Cook for thus defying the projudices of the many!

President Lincoln.

Mrs. J. W. Fletcher, in an address lately delivered in London, said (a fact well known here) that 'Abraham Lincoln was a devoted Spiritualist, and that some time after his death his widew disgulard herself and traveled to Boston to see if some of the mediums there could give avidence relating to the Spirit-world. Mrs. Lincoln called upon Mr. Fletcher, who did not know her, but told her that he saw President Lincoln by vision, and gave her the name of her son Willie. Before leaving she told Mrs. Fletcher who she was, and said that she was satisfied with the ev dence. She was so disguised that even without her thick vell she was not likely to be recognized. Next, Mrs. Lincoln, similarly disguised, went to Mr. Mumler, the spirit photographer. He did not know her, but a likeness of Abraham Lincoln came out with her own, both upon the same negative plate.

THE HARMONIAL SOCIETY, of New York City, which holds its public meetings every Sunday morning in Steck's Music Hall, No. 11 East Eourteenth street, will give its first musical, literary and social entertainthent on Saturday evening, Feb. 28th, at eight o'clock. This will give the congregation and other friends an opportunity to meet in a social way for fellowship and acquaintance.

Mr. E. V. Wilson gave three lectures, in Devereaux Opera House, Opelda, N. Y. on Sunday, Feb. 15th, under the anapices of the Bpiritualists and Liberglists.

The Rochester English and Classical School, located at Rochester, Minnesota, we learn, is in a highly flattering condition, under the management of Prof. Sanford Niles and his estimable wife. Mr. and Mrs. Niles are pronounced among the most able teachers in the northwest, and are not ashamed to be known as Spiritualists. Prof. Niles apeaks on that subject when occasion permits, and his lectures are marked with profound thought and cradition.

It is claimed that in the times of Charles II, of England, he confined in the dungeon of his tower a miller named Porteous, suspected of baving wilfully set are to his own premises. Mo sooner was he dead than his ghost began to torment the household; and no rest was to be had within the Tower by day or by night. In this dilemma, "Sir Alexander, according to old use and wont, automoned a whole legion of ministers to his aid; and by their strenuous efforts, Porteous was at length confined to the scene of his mortal agonies, where, however, he continued to scream occasionally at night, 'Let me out-let me out, for I'm deein' o' hunger I' He also used to flatter like a bird against the door of the vault, and was always sure to remove the bark from any twig that was sportively thrust through the keybole. The spell which thus compelled the spirit to remain in bondage, was said to be attached to a large black-letter Bible, used by the exorcists, and afterwards deposited in a stone niche, which still remains in the wall of the staircase."

Baroness Adelma Von Vay, (Countess Wurmbrand) has had some interesting experlences with a glass of water. When she first examined it, she naw objects in the water that resembled tiny bubbles and floating clouds. By and by a railroad, a dog, figures of men and women were developed. This was the beginning; then the water was disturbed, and the pictures glided off by the edge of the glass. She can only see in the evening. She experiences with these representations their joys or pains and their conditions of purity or development. At times she beholds some sick person whose sufferlugs for the time are made her own. Often the pictures unfold one after another, many remaining some short time, each being separate and distinct; others again vanish immediately. When she looks into the Was serglase she dictates all that she sees to her husband, Baron Eugen Von Vay, who takes notes; and afterwards she receives the explanation in automatic writing from her spirit guides.

Speaking of good and evil, Henry G. Atkinson says: " If a man stumbles he rights himself before being conscious of the fact, as by an automatic guardian soul independent of or beneath the conscious element, called the neural state of sub-consciousness, or Dr. Carpenter's unconscious cerebration. The burnt child withdraws its hand without conscious intention, to speak figuratively, as though by the aid of some watchful attendant spirit or guardian angel; and, but that the burn caused pain, the hand might be completely burnt away without the auf ferer being at all aware of what was taking place. Then surely here we must recognize 'a soul of goodness in things evil.' And if the hand is pained by cold, the pleasure of the warmth attracts the hand to the fire for relief. Here we recognize the conservative character of both pleasure and pain, and in this instance we recognize the psychological lilusions-first, that the fire is hot; secondly, that the pain is in the hand."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

W. J. Colville's lectures at Cleveland, Ohio, created a great deal of interest.

J. H. Pattee, of Monmouth, Ill., a prominent Spiritualist, called at this office last week.

Emerson has well said. "Justice is not postponed. A perfect equity adjusts his balance in all parts of life."

A young man in Chicago has been adjudged insane and sent to an asylum from having too much Moody and Sankey on the

At the close of Capt. H. H. Brown's engagement at Willimantic, Conn., Feb. 8th. his friends, in token of their appreciation, presented him with a fine suit of clothes. He anticipates an early return to their platform. Me was in New London, Conn., Feb. 11th and 12th, and in Norwich the 14th and 15th.

Judge McAllister and his daughter attended the last musical scance given by Jesse Shepard at 401 West Washington at. Mr. S. left this city for New York on Monday last. His musical scances here were considered very fine; his success has been most brilliant.

When Mr. Wong Ching Foo, the Chinese missionary, preached to our people here, in his opening discourse he said, "I have come to tell the Christians of this wicked Chicago that there is salvation for them, if they will give up their religious mummerles and embrace the sublime principles of Confucins."

We learn with pleasure that Dr. Eugene Crowell, after resting from his task of authorship, is about entering upon the investigation of the phenomena of materialization. No man is better qualified for this task, which he commences after ripe experience and with thorough knowledge of the principles involved, the errors to be avoided, and the requirements to make his investigation of value. The result will be looked forward to with deep interest, not only by Spiritualists, but by all who make the spiritual nature of man a subject of study.

A Peen Reyond the Grave.

We publish the following from the Cambridge (Mass.) Tribune, to which fournal it was contributed, not for its new presentation of facts, but because the appearance of such an article in the columns of one of the most conservative and dignified jourmais of Massachusetts, published under the very shadow of Harvard University is of itaclf a most significant sign of the times:

Jack Millicent is a journalist. Of course he had his good times and his bad times, we've all had that; but Jack is popular on the Boston press. He's a man who, hard up or otherwise, has never been known to do anything shabby—anything that might bring the breath of discredit either on the paper that he is connected with or on himself. Jack is, notwithstanding, a thorough Bohemian; but with all his Bohemianian he never forgets what is due to journalism. which he represents, or to gentility, which is per force his metier. Jack has a mother and a sister. These two, outside of the tur-moil and excitement of his newspaper work. are his all-his little world. These, he tells such friends as I, he exists for. The sister, whom, by the way-heaven forgive him for it-he worships more than his mother, felt III. She was attacked with a disease in the leg, which the most noted physicians gave up. There was no hope, the leg must go. Poor old Jack! It nearly drove him mad. One day Jack met a friend who saked him if he believed in Spiritualism. Jack started and I fear made an Irreverant answer; but upon persuasion he agreed to go and see for himself, something that he did not for one moment credit. The result of his visit was a complete restoration to health of his alster, and the saving of the limb from ampution; and it was the recital of his interviews with this benefactor which occasioned our conversation recorded at the commence-ment of this paper, and which I now give to the believing or disbelieving public for what it is worth.

"The woman is blind, my boy," he said. "ahe can't see; there's nothing to help her by external experiences; she doesn't know me from Adam, and yet I can't understand it. She does not know what it means herself. Go and see her; of course you'll go covered with the armor of incredulity, but please, for experiment, try. Let us know what you think. If it's bosh it's bosh, but, hang me, if I know what to make of it."

Now if there is one thing I hate more than another it is anything connected with the supermitoral. When I was a boy I had a nurse, and that nurse's influence, up to a very short time ago, although I am now well stricken in years, has not been entirely erndicated. She had a series of ghost and other stories that I think of now, that a good dinner invariably reproduces in the shape of a nightmare. Naturally I kicked against Jack's invitation. He simply by vited me to go and see this blind female doctor, who, when in a sort of cataleptic fit, prescribed for her putients or diagnosed a disease. "Of course it looks like Spiritualism," he said, "out it isn't. She does not pretend to be what they call a test medium. Nothing of the kind, only as you suffer from bodity infirmity. Can't you give her R trial, just to set my mind at rest?" hated it, but for poor old jack's peace of mind I did it.

This is what happened. It took me fortyeight hours to get my courage up to the proper point. Not that I was afraid, but somehow the more I thought about it, the more my imagination became surrounded with wild ideas and fancies of the supernatural. At last the eventful moment came. I put on my overcost, assumed a sort of martyr rook, which said look is easily achieved by neglecting to brush your hair, and sauntered along Washington until I arrived at one of the busy thoroughfares connecting the main artery of the city with its parallel vein, Tremout street. Oh, how I looked for an excuse as I stood at that corner. On other days I should have met half a hundred friends who would have given it to me, but to day not a soul. Wshi here goes, and I find myself opposite a neat looking entrance, and on a marble slab I read that my plece de resistance la to be interviewed one dight up. I approach the door, I ring the bell, which seems to me to re-echo a nort of dull, nepulchral clink, and the wire vibrates and gives it a more welrd like pathos. Decidedly I am a litting subject for the supernatural to pray upon as I stand shivering at the door. Presently I hear a step. I pull myself together and clutch the handle of my umbrella vigorous. ly. The door is opened, and to my surprise a very neatly dressed, fresh and blooming looking young lady receives me. Will I please to come in? Mrs. —— will be dis-engaged in a few moments, and before I know where I am I find myself in the dreaded room that I have already pictured to myself. I mumble out something about not disturbing, and mechanically sink into a rocking-chair, where I am left to my own reflections and observations.

I kept my eyes very steadily fixed on a particular spot in the pattern of the carpet, fearing to raise them as my busy imagination had already pictured stuffed toads, bats, and such like concomitants of the supernatural hanging round. Little by lit-tle I raised my looks, slowly I gazed round, almost disbelleving my senses. My super-natural romance had received a rude shock. No toads, no bats, not even a skult. Stay! What is that under the couch? I approach it cautiously with the ferule of my umbrelia. Ah! only a foot-stool. No: there is nothing very dreadful here. A bright cozy room with warm bangings; the walls papered with a delicate gray, and hung with a few choice prints; a plane open, with one of Beethoven's sonatas on the stand, a delldate perfume of violets fills the room, and I begin to feel more comfortable, more at home. Just then the door opens, and a state ly, well dressed lady stands on the threshold. to doubt about this being flesh and blood, forshe must weigh, at least, one hundred and eighty pounds, and has withal a look of refinement and good breeding. The face is highly intellectual and attractive, but the eyes, those indicators of the mind, are stony, fixed and lifeless. My feelings are those of pity as I gaze upon the somewhat sad face, the quiet pose of resignation in the figure. I am about to step forward with a chair when a pleasant voice tells me to desist: she knows where her chair is, it says, and she moves towards it and seats herself with perfect grace and composure. I am no longer nervous; I begin to feel interested. My old journalistic habit comes upon me, and I inadvertently caution the lady not to answer any question or make any statement she

does not want printed.
"I beg your pardon, I concluded you had come to consult me medically; and if so, before proceeding any further, I shall require you to give me your name and address so as to be assured that I am not the victim of mere idle curiosity, and that will

also be a guarantee of your respectability. Hishowever, you came to interview for, I shall of course be happy to answer any questions, for indeed I have very little to tell you. The best proof I can give you of my-

asif is to permit me to prescribe for you."

I am an old journalist, and as a rule old journalists are not shy. I have interviewed thousands of people of all classes and conditions, but seated there in that rocking chair opposite this huly, I was fur from feeting at home, far from being at my case. At longth a ter a moment's thought I concluded that to deceive this blind lady would be mean, and I told her that my visit was one of curioaity to see a person who has semiunconscious state had prescribed and cured a triend of mine when all hopes of recovery

were supposed to have ceased.
"Please tell me something about yourself."
I noked. "What was it that first caused you to utilize so strange a medium?"

"I am a native of Boston, and am well known here," she answered. "My father was once a rich man doing business on Exchange street. At the age of thirteen I was attacked with accordia, and to the maltreatment of that complaint I believe I owe my loss of eight. When my eyes were first affected I was placed under the care of Dr. Williams, who did me a great deal of good, but while on a risit to Maine during the summer. I woke up one morning and found myself completely bereft of sight; since then, seventeen years ago. I have been stone blind. About that time I used to be selzed with sudden, maccountable lits, which the doctors treated as catalepsy, but which I now know was not so, although I cannot tell you what they mean. While under their influence my body becomes perfectly rigid, the action of the heart and pulse ceases, and the body loses its warmth except under the arm-pite. It was while under the influence of one of these fits that some unknown being, wearing the semblance of an Indian squaw, suggested to me a remedy for curing my slater of a disease which our family physician and other doctors had pronounced incurable. Time after time the same thing occurred it prayed upon my mind, and at last I told my mother about it. She handled and would not er about it. She laughed and would not listen to me, but I persisted, and at length induced her to go so far as to submit my remedy to our family doctor. He laughed and said that there could be no harm in it nor could it possibly do any good. The remedy was tried! In six weeks my sister was out of daugerl a short time longer and she was completely cured, and has remained to the enjoyment of perfect health over since. About this time my father lost his fortune and I commenced to utilize my gift, or whatever you my please to calf it, as a means of livelihood. My remedles are con-fined to vegetable extracts, which I prepare myself, and I am happy to say that up to the present time I have not failed with a single patient, except in such cases where they have neglected to use my remedies, or have ceased to consult me for want of

"Do you consider yourself a clairvoyant?"

"I don't desire or wish to be considered anything of the sort. I am no test medium, nor do I pretend to any such thing."
What are the class of people who usually

apply to you?" Almost exclusively ladies and gentlemen of the upper and middle classes. Last week Leffected the cure of a lady who had been suffering from librous cancer. I am very proud of that case; she is now in perfect health and lives here in Boston."

"You say that this spirit or medium, or whatever you call it, appears to you in the

shape of an Indian squaw?"
"Not always. Of late it has been some eminent physician or another now deceas-

"The living, then, do not appear to you?"

"Can you give me any solution of this

strange matter?" "Not the slightest, I have given up thinking of it any more."

There was nothing more to be said, and the blind lady seemed to have no further desire for any conversation. I bid her adieu and promised to call again. It is useless to deny that I felt perplexed and worried over this strange interview. The demon of curiosity was strongly aroused, and as I walked up the street I could not help atmost wishing I was suffering from some malady that I might put this strange influence to a substantial test.

Mrs. Billing's Departure for America-Indian Masic.

The Med(um and Daybreak gives the fol-

We have just leat ot, and with much regret, that Mrs. Billing is about to leave Loudon for the United States. Her presence amongst us will be much missed by a large circle of friends. Her time is completely occupied as far as strength will perinit, so she does not leave us for want of patronage—that is one thing certain.

The sittings with the spirits become every week more interesting. The proofs of spirit individuality and spirit communion are instructive and increasing. From a conversation with our old friend "Ski," we find that his name has hitherto been mis-spelled. It is composed of three syllables, the middle one sounding "way," so that the spelling "wau," is manifestly wrong. The hat syllable should be spelled "kee," and this final syllable should be sounded with prolonged the state of the prolonged that is a syllable should be sounded with prolonged the syllable should be sounded with prolonged that is the property of the syllable state. emphasis. The name is indeed three words with a well-defined pause between each syllable, and we think should be written Ski-wa-kee, or using the same letters and omitting the hyphens. "Ski" says all Indian words are accented on the last syllable, and each syliable is clearly and deliberately pro-nounced thus; Da-ko-ta, Wam-pum. His own name, as was explained in the Christmas number, means truth, strength, and swiftness, an honorable name which "Ski" thoroughly merita.

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The other evening this spirit gave a short dissertation on Indian music with illustrations. "Ski" is somewhat diffident in the matter of singing, but he has a splendld voice, and his examples of Indian music would be highly interesting. When he sings his voice is not like a single sound, but more like a volume of tones sounded in harmony. The style of the music appeared to be something after that of the pibroch of the High-lands of Scotland. It is possible that all aboriginal music is of the same nature. "Ski" says the Indian music has never been written down. It would be very interesting if some one skilled in musical notation would wait upon "Ski" and take down some of his singing. In these native strains might be found themes of striking value in

Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.

the hands of a skilful composer.

Escouragement for Magnetic Healers.

Dr. James E Briggs, of New York City In his paper on "Nervous Discases," pub lished in Vol. 6.-in the "Transactions of the National Edectic Medical Society,"

"Whatever medical agency is employed should be selected with reference to its in-fluence on the nervous system... What is called animal magnetism is a soother of the nerven, and therefore invaluable for that reason. It is no imaginary agency, the product of charlatans, but belongs to a superior science. It has been known longer than history. Its power over the faculties of the body at large, and especially over the brain and nervous system, is immense; and is therefore capable of application to prevent and remove suffering, and to cure diseases, far beyond the means littlerto pursued by

the art of medicine.
"Dr.Win. B. Carpenter, whom nobody will accase of credulity, declares that when employed with skill, it will take rank as/ one of the most potent methods of treat-ment which the physician has at his com-mand. Dr. J. J. Garth Wilkinson is equal-ly emphatic: We have, says he, no certain knowledge of the limit of meamerism as a curative agent, nor of the conditions which should exclude cases from this treatment. In functional disorders of the nervous system it is especially indicated; and as a number of diseases, even seemingly organic, spring from this root, it appears that it has a large field of application here. Hysteria, epilepsy, catalepsy, and those muladies in which the visceral motions predominate over the rythmical or rational motions of the lungs, come very worthily under its benefits.

"Dr. John Elliottson has collected a summary of cures under his observation... (These embrace varied and numerous diseases.) Sir J. D. Brandis, physician to the King of Sweden: declares it edicactous in the cachexias of the vegetative organism, such as scrofula, rachitls, etc.

"Dr Brown-Sequard, eulogizing it in painless surgery, regrets that surgeons were in a hurry, and so gave up magnetism, and em-ployed the daugerous amenthetics—ether. chloroform, etc. A similar hurry leads physicians to employ drugs, the effects of which are often detrimental. Besides, it is fashionable, as yet, to treat the emblect with contempt. Scientists often ancer at what they do not, and care not to, understand. When employed with ordinary means, the cure is speedier and pleasanter than without it. and the recovery from debility is greatly acelerated.....

"Remedial agents which soothe the irritability, modify the nervous and sanguinous circulation, and through them the other functions, should be depended upon in all treatment. Among them the spushine, pure air, water, exercise, magnetism and moral discipline are foremost. I do not reject eth-er, for we are not yet skillful as we might to be, nor are patients intelligent enough to permit what does not appear tangible to them. But as the physician approximates the ideal of his vocation, all will be charged. He will no more be sand-blind, and use a hand-lamp to guide him, but forswear his pedantry to become a volary at the alter of true science." (Strong words of encouragement nobly spoken j

Letter from Mr. Colville.

Mr. W. J. Colville, whose ministrations in this city and elsewhere have been so succeasful, writes:

Noticing in your valuable Journal an in-vitation to all workers in the spiritual cause to add their names to a list of those who are willing to do what in them lies to pro-mulgate truth concerning the all-important subject of the conscious existence of the human spirit after the dissolution of the physical body, and observing at the head of the list the name of that noble worker. Dr. Peebles, whose personal acquaintance I had the extreme pleasure of making in England, some few years ugo, and whom I have had the happiness to meet since I have taken up my abode on this side of the Atlantic, I hasten to request you to add my name to the list and couple with my signature a firm resolve to do all in my power to aid in establishing truth and dethroning error. My motto is, "Frove all things and hold fast only that which is good."

My Sunday services in Boston are on an absolutely free platform, and wherever I go I refuse to bow to the dictation of those Tanatical wouldbe leaders in the Spiritualist ranks, who deem it their privilege to injure every one who will not bow to their authority. I regard no spirit, no mortal, no book as an infailtble guide, but consider it my imperative duty to try all spirits whether they be of God, as I have learned by painful, though useful experience, that it is, our plain duty to follow wherever our own sense of right dictates, and I have become strengthened in my conviction that the truest inspiration comes to us when we strive earneatly to utilize our every faculty, and are not content will wrapping up our talents and trusting to spirits to do our work

The mission of our spirit friends is to give us strongth and information that we cannot acquire without their assistance. Wherever I go I maintain an independent part, and utterly refuse to take sides on any questions, which do not immediately affect my own work. During January my success in Chicago was of the most flattering and encouraging nature, the church corner of Monroe and Laflin streets, was filled to repletion; especially were the audiences very large on Sunday evenings, and on the evening of the 15th of January, when I lectured in Union Park Hall, on "Woman's trivial of the Sunday of the Sund True Position and Divine Mission," under influence of thy mother in spirit life. I met with a very earnest crowd of sympathetic listensis.

Miss. Sgrah A. Ramsdell, of No. 14 South Sangamou street, writes:

"I wish to say to my friends to Chicago, that I am about to establish a free circle for the benefit of the spirits that wish to op-erate in my channel of mediumship. What the spirits intend doing will be made known at each sitting, and as harmony may be established we hope for a resultant effect that will be satisfactory and in accord with spiritual prophecy."

An effort is being made in England and elsewhere to raise a fund that will enable Dr. Monck to give his services to the cause gratuitously. Morrell Theobald, writing to the London Spiritualist in regard to this matter says: "The fund has not yet reached the amount necessary to complete what they hope to accomplish, viz., so to sasist Dr. Monck as to place him in a position to render his invaluable eervices to Spiritualism as an unpaid medium."

Through this month and next Mrs. Emma | Spiritualist's and Medium's Meeting. Hardinge-Britten will lecture at Charger Oak Hall, San Francisco, after which she will apeak at Salt Lake City and other places en route for the East, prior to her departure for Europe. Address her in care of Mrs. Ada Poye, 126 Kearney street, San Francisco, Cal.

Brooklyn (N.Y.) Spiritual Fraternity, Down-Ing Hall, Cor. Fulton and Clermont Avea.

These meetings are beld every Saturday evening, at half-past seven. The themes selected thus far are as follows:

February 21st. - "The Sixth Sense." Col. Wm. Hemstreet.

February 28th .- "A few Thoughts Conerning Evolution." W. C. Bowen. March 6th.-"Materialization." Prof. S.

B. Brittun March 18th .- "Individualism " D. M.

March 20th.—"The Supplemental Phase of Christianity." Andrew Jackson Davis. Mrs. Mary, F. Davis is also expected to be present.

March 27th.-Analyersary exercises in commemoration of the wivent of modern spiritual phenomena through the Fox girls of Hydesville, N.Y., March alst, 1848. Open. ing address by Henry Kiddle.

S. B. NEUROLS, President.

Business Motices.

Mr Good Worsest why are you so out of sorts, never able to tell folks that you are well? Ten to one it's all caused in the first place by habitual constipution, which has no doubt figure outset deranged Kidneys and Liver. The sure cure for Constitution, is the celebrated Kidney Wort. It is also a specific remedy for all Kidney and Liver discover. Thousands are cured by it every month. Tre It at once.

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Respectfully yours, BISSON A FOY Alexandria Bay, N. Y. 27/25/26

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J. B. Cauven, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Fueltive and Negative Powders, are doing wonders here. They have lifted tota of sick out of bed, and lute more need them." See advertisement to another column

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Poices from the People, AND INFORMATION ON VARIOUS BUBLECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Christian versus Human.

BY A. P. ANDRES.

I went to charge on Sun lay last, -- I think it is the lest. To a stylish charen I mean, sir, con idening what I wore my dark, pish garmen's, sir, those modest

Clother'of mine, Quite out of fast low, and the place where excey thing is tion. And the usher quickly pushed me away back by the door,

On a plain, hard beneft of timber, -reserved seat for the poor! Then he took a tice young last, with slike and diamonds tine, And he bowed her to politely to a place shead of

And I thought it wasn't equal to put her up so For the was young, and I was old; and very hard And I couldn't eateh the sermon, for I sat so far so I would through the service, only to watch

Watching the plans christians who were scated round about. Praying witt in for purity, as they were pure with-And I doubt not many wealthy who go out from

Ille bellr.

Away with such professors, sir, thay're doing more To block the auxions traviler upon the holy way, Than modern is idelity in theologic fray. Examples the indeed see they for any human

treed. They minister to preed and greed, but not to hearts that bloed. Intemperance they wink as, etc. but why should christians care? The church must be supported, sir, by means both

foul and fair. The whisker-gelling dearer, too, can have his choice of pow,
If only he is willing, ir, to help the parson through,
"In field we trust," the dollars esy, but not in

Unless the God the dollar is -then worship all you Some other metal just as well might take the place of gold, To keep the precious hody well, and cheat the human soul:

But common estimation, sir, they think will justify The worship of the colden call by greater catves close by: Buccess obtained by honest toil should have its bonest due, But do not starre the many, sir, to feed the baughly few. Consider all the works of God, how marvelous and

The ocean caves, the skins above, the flowers upon the land; The glided rays of roscate morn, of universal birth, And not for the rich man only, but for the poor

of earth. Then why should man look down on man, because of lack of gold? Why put him in the poorest paw because his clothes are old?

Why keep him down to any place, noe help him bleher ilse. 'Till be can claim an equal right to union with the skies? A heart with broad humanity, a heart that God

Is worthy of the highest place, among the very Then lift your weaker brother, and falling elster, Excite in them the prospect of much befter things In view, shall you hear the voices sound along the

abining shore. Inviting you to grander life, in heaven forever-

A New More on Old Safan.

Philadelphia Timent

A clergyman in London has stepped aside from the ordinary routine of evangellest labor with a view of trying his hand at working a much neglected territory. He proposes to labor for the conversion of the devil. To this end he has issued conversees of the devil. To this end he has issued a circular letter to all the ministers he knows asking them to unite with him in the prayer that Estan may experience a change of heart. It is chief argument is that, if converted, the devil would be a most potent agent in the conversion of the world. Herete fore the attack on the deril and his works has been to put him down and wipe him out of existence. This endeaver does not record here them allowed with ancesses executions. reem to have been attended with success, except partially and in spots. Wherever the devil has been cut off or hewed down in one direction he has gone somewhere else or turned up in some new rharacter, and thus greatly annoyed and dis-couraged his most vallent assailants. They have prayed and labored for his extermination, and have sung many a lond chorns of thanksgiving for the expected time when he no more should be a hin-drance to the spread of the truth. In spite of it all, the detil has held his own with a perseverance

which, notwithstanding all our objections to him, we must admit is greatly to his credit.

Exceedingly little is known about the devil.
Our knowledge of him and his halits is picked up partly from Scripture, partly from anch at myth-olopy, and partly from our own facey, though mostly from the pages of mere tradition. Why he was created and why he is suffered to exist are mysteries which halle the most profound theologian and the most learned scholar. Most of us have never seen the good of him. While we regard him as talented and energetic, we find it hard to admire his motives, as far as we know them. But he scome to have vast influence, and all we know about him teaches us that he delights to exert that influence for evil. "Were it possible so radically to change his nature as to turn his influence into the scale of that which is lovely and of good report, it would be well for suffering and sinful humanity as well as for poor Satan himself. The Lendon elergymen proposes to utilize Satan in behalf of missionary effort, and set him at work building up the cause of religion, in destroying which has been so settlely engaged. One of the difficulties will be to get at the devil in order to reason with him and teach him the error of his way. Falling in this, the clergyman and all his brethren will pray in the dark, to a great extent, knowing as little as they do of the person and the character of him whom they seek to convert.
Perhaps it would be a grand thing for humanity

If the devil-were converted. But ther, en the other hand, perhaps it might make us lazy. Had we nothing to struggle against we might have no ambition to put forth effort. If everything in the world were as lovely as we might hope for it to be if the devil would crase his mischief and bogin to put things to rights, we should have a gloriously indoient time of it, exceeding in delightfulness the victors of those who in former centuries prat-adof El Dorado. While we wish our cierical brother in England all reasonable success in his under-taking, we see but little prospect that he will ac-compiled his purpose. We fear that for some complish his purpose. We fear that for some time, and until further notice, old flatan will keep proviling around seeking whom he may devour and making all sorts of mischief.

J. H. Hall writes: I have been a subscriber to your valuable paper from its stait. We cannot express our consolation and comfort that we galo from Its perusal.

Brooklyn (N. Y) Spiritual Fraternity.

A very lutelligers and ignee assembled in Dawn-ing Rab, to listing to the fecture of Henry Kliddle, Ex Superlatement of Public Instruction, in Now York City, this evening. The lectage was a new one, and in the many calls now being made on Bro. K., to lecture, this one can be used many more times is fore it is given to the press for publica-tion. I shall make but a very brief synopsis of it, trusting that in the ugar future that it may be spread broad east over the land through the dally press ne well as in the spiritual papers. A marked contrast is now seen in the change in the New-York failies towards the took and the utterances from his lips. When his book first appeared the press, both secular and telligious, had nothing to prate -only condemnation. Now they send their reporters to give fair reports of his tectures, and the fecture, "Why I am a Sphitushit," was published almost verbation, and the representative of the Herold requested the ununveript to that an accurate report could be given. This is a large degree is owing to the statwart blows that itro, K, is giving right and left, and his voice is not, nor has it ever been, on the defensive. Would that we had many more such able and loyal representative men and women in our faith, whose public and private lives are to eminently marked by the Christ aplill, which was the subject of the freture, and which has been the rule of our poble brother's life.

The speaker said that the Christ spirit has existed in all ages, among all people, and welle this was largely exemplified in the life and fearlings of Jesus of Nezsreth, the church theology had made a great inistake in attributing this exclusively to the Nazarene. We find this splitt in the earlier nations of the earth—in the writings of Confuctua and Zeronsler, and Jargely among the earlier Hindro writers, and the Christ apirit heing the divine lave that has ever flowed to the human race down to us from the heavenly home, as we are imbaed with this spill, we are one with him, as Jesus was, for he truly said, "I and the father

This Christ spirit is shown conclusively to us in the angeld ministrations and loving messages that have been given, and are being given, to the world. Although many referse to receive this indux of the Christ spirid that is now pouring down to earth from the heavenly home, all who will place themselves in a condition to receive the rame, can be in union and harmony with II; and in conclusion he urged his hearons to cultivate the doctrines of Jesus as well as the teachings imbued with this spirit before he lived on earth, which was so besutifully examplified in the life of John The large audience listened with wrapt attention to his lecture, and at its conclusion a very hearty vote of thanks was given the speaker on motion of D. M. Cole, for his over ready kindudes to respond to our catts for assistance in our efforts

to know "The way, the truth, and the light,"

Mrs. Jennie if Poster, a tranco medium, was next invited to the platform, and it was cheined that she was controlled by the split of Thomas Poine, who seld, that in the new unfoldment of the Christ split as maxifested in modern Splittual imp, woman was to be the central toward from her been sublined parameters and nower from her keen splitted perceptions, and that in the near future, this would be made manifested, and the controlling influence urged us to cultivate this Christ spirit, which the speaker of the evening had so ably elucidated. Mrs. F. was also controlled by another spirit professing to be Mrs. J. ff. Whitney, who passed to the Spirit-world but a few days are world hut a few days ago.

Deacon D. M. Colo was the next speaker who and: "Sluce I listened to the very able address of Bro. K., I have had singing in my ears, "What think ye of Chilat?" I would ask the question of you here to night. I have often heard Splittualists anser at the work and teachings of Chilat, but you all well know that his toffuence and what the you all well know that his influence and what the apeaker of the evening had termed the 'Christ's livil,' are finally to redeem and save the world—not in the sense, however, that the clony has taught in the hast, and we must judge him and his works by his life—what he has done for others in all the ages, his healing the sick and ministering to the wants of the poor. He went about doing this, hie did not wait for the people to come to him. What are our relations to Christ and this Christ spirit? Have we this spirit of self-sacrifice that characterized him, and which is proceninently characteristic of all imbued with the Christ spirit? You talk of your millions who are Spiritualists in this land. What are you doing for the world in the Christ spirit as illustrated in the lecture that we have listened to? I know that Spiritualism has convineed the world; that it has agitated thought, and broken down much of the occlesiasileism of the age. and broken down much of the occlesiasileism of the age, but with your millions of believ. era, what are you doing to ameliorate the aut-forings of the poor and the ignorant. I know that it has made independent thinking in the church possible; for this Spiritualism must have the credit. Are you still hunting phenomena? Is it not time for reconstruction to begin? When Spiritualish are ready to work in this Christ spirit for the redemption of the world from sin, poverty and ignorance, then will li be a much greater power than now. If, as you say, you are having this light and love from the other world, this Christ shirld in the messages that come to you, see to it that you do not miss your opportunity; cultivate this Christspirit. I do not like the spirit that is continually floding fault with what the christian continuary maning later with you doing as much with your countless millions? Let us cease to theories and become practical. Old Jeans and

ed and actuated by this Christ spirit, Judge P. P. Good, of Plainfield, N. J., followed Bro. Cole. He said our brother would not be him-self unless critical, and such criticism brings out thought. I differ from him when he says that Spiritualism has accomplished nothing in the last thirty years. In how many thousands of homes have life and immeriality been brought to light? How many have received grander and nubler conceptions of God, and have been strength-oned in their life work by spirit presence and con-munion, and the improved condition of woman in the many avenues of usofoiness now opened to her, is largely due to Spiritualism and the teach-ings as given through woman's veice on the public rostrum, and when she shall have in the near uture, the same civil and political rights as man, it will be largely due to the influence of Buiritpal-lam on modern thoughl, and by the lives Exd example of those who have accorded its serling truths.

theorize and become prartiest. Old Jesus and fault? He says: "My kingdom is not of this world." See to it, my friends, that you are guard-

Judge Wm. Colt was tho last speaker. He said: Judge Wm. Colt was tholast speaker. He said: "I have listened with profound interest to the able address of Bro. Kiddle, which is imbued so largely with the Christ spirit. His eincidation of this is broad and comprehensive. The church and the world have in the past misunderstood it, and have given credit alone to Jesus, who but gave the asue truth that had been unfolded to the carlier matters in his day. I thick the christian world nations in his day. I think the christian world have not fully understood this Christ spirit, and I believe firmly that this is the mission of modern Spiritualism, to permeate the churches with the true Christ spirit, and hence there should be and I believe in the near future that there will be, no aptagonism. Jeaus was overflowing with this divine-swift of love. It has always been in the world, but Jesus seemed to be able to give out to all more of this love of the All-Father. You have no war with the christian churches, for they are to become spiritualized by this new truth. When people become less dogmatic, and stand less for creeds, we may be able to see more progress. I lo not feel so desponding as does our Bro. Cole with his large heart and active brain. He, per-haps, hopes too much in a short space of time. The literature of Spiritualism would make a large library of Itself, and - I feel that it has achieved a good deal, and in the coming years much more, I believe, will be accomplished, if we are but im-bued with the true Christ spirit."

It was aunounced that the public circle held in he lower hall this week, was a grand success, and that the place was too small for the number who came, and for this and future circles, it would be held every Wednesday evening in our Conference Hail. Bro. D. M. Cole and Bro. Abram Kipp have ble in charge. Admission to defray expenses, on cents. Beveral persons were industred at the

The next address before the Fraternity will be of Bpiritualists of New York City. Subject. "Man's Natural Attributes." Bro. N. is a fine speaker, and a clear close observer, and a very interesting and able address may be expected. A large number of strangers were present to-night, who listened

altentively to all the speakers; and so the good work goes on and or. Brooklyo, N. Y., Feb. 7th, 1889.

Spiritualism-The Lesson of the Hour.

To the Editor of the Religio-Philosophical Journal)
fact autumn I had the preferre of entertaining at my hume, for a few days in old gentleman who is well known throughout the Utited States,

-for the effects in behalf of the enclaved and down-tradden people in this employ. The generable form and gental face, evolved with its halo of white, are at employees of a life spent in philanthropic lators for the welfare of the most unfortunate and oppressed in our land. Like Barrison and Olddlags, and many other reformers of our time, this old gentleman is a Spiritualist. Many read-ers of the Johnson, will know him without the name, which, I regret to say, I am not sutherized to give; simply, I suppose, because at the time he visited me field not think of giving the public any of his very interesting experiences. An Englishman by hirth, and reared in the -

church, he said that from his youth his prayer had been for wisdom. Having read in James; "If been for wisdom. Having read in James: "If giveth to all men liberally, and uphraideth init, and it shall be given him." he had "in failth" asked, "nothing wavering." When modern Spiritualism was brought to his notice, and he had heard some of the adhlime utterances which the angel world had impressed on a secultive medium. he rejoiced and thunked fled that his prayer was now about to be so fully mawered by a direct communion with the letter world. For some time he waited on the ministrations of the sogels and his soul expanded as it drank gladly in the gunial sumaling, and the life-giving dow-drops from the other world. But one evening he was shocked, and mortified to see the medium personate, both in manear and vulgar billingsgate, a poor undeveloped spirit allil in the prison of his own lusts and massions. As he went home he mentally concluded that if this is Spiritualism he would have no more to do with it. At the time, he was stopping at the Institute of Pr. Trail, in New York. On reaching home, he went into the library and mused upon his disappointment, but eald nothing to any one. White sitting here, an impate of the house, a medium, but one who knew nothing of his recent experiences, dume in, evidently under control, walked several times ecross the room, then came up facing him and in the the room, then came up facing him and in the mildest and most sympathizing manner possible, asked: "Do you know what Spiritualism is fur?" fit replied that he had supposed that it was to help the people of earth gain wisdom. "That is one of its uses," said the medium. Then, describing the spirit whose communication had given him so much unrest, she said:

"Spiritualism is to help the people of the next world as well as those of earth. This sufferer was brought to you for help. You should have given it to him wisely, and in the true spirit of fraternal love, and yours night have been the angel-hand

love, and yours might have been the angel-hand tove, and yours might have been the angel-hand to lift him from the depths of degradation, and start him on the upward path of progress which leads to the kingdom of heaven within the spul, whether of the dweller on earth or in apicit spheres."

Said the old man to me with much feeling: "A new revelation dawned on me there and then, I saw that in more senses than one it is more blessed to give than to receive; and that in the Spirit-world as in our own, our greatest hap-piness is attained by laboring for the welfare of

others." In view of recent revelations, is not the above pertinent just new? As good Mrs. Saxon says, we see so many who have blasted their happiness by implicitly following the dictation of spirits, and realigning their own reason. We think we see two causes for this.

First, the erroncous teachings of orthodoxy in

reference to man's state after death, with the notion that every thing pertaining to the Spiritworld, is pure and perfect.

Second, man's own soldshiness and laxiness, the former exhibited in his desire to get all he can from the Stirll-world, and to keep all he gate; and the latter, in the habit of taking everything on authority, rather than put himself to the trouble of exercising his own reason. And so, we expect to get great growth in moral power,—in spiritually, without putting forth the necessary effort to bring growth. Forgetting that "it is man's bleasing that he toils," we eagerly select this or that system which promises to yield us the quickest and the greatest returns, material or spiritual, with the least effort of our own.

In its dwarfing influence upon humanity, we fall to see any groat difference between implicitly following a "thus saith the ford" or a "thus say the spirits." Nor, except in its fashionability, do we see much difference between those who ex-pect to go to heaven by listlessly fulling in the reivet now of seme church, delighting themselves with the sweet words of a prescher; and those who expect heaven to come to them by passively attending circles, simply listening to the ulterances of some one (it may be a brother of the ortho-

dox preacher) who has passed to the higher world.
The lesson of the hour, which Spiritualism gives
to Spiritualists, and to all, is "labor!" Labor in love, labor in wisdom, labor unceasingly, and labor to your day and generation, for the upbuilding of a higher, a diviner humanity on earth. Cease passively crying to the Spirit-world, trive! give! like the horse-leech, but begin actively to devote what you have already received, to the attalt mont of a higher apirituality in yourselves, and to ele-vating and ennobling mankind; and other blessings shall follow, so great that "the world itself shall not centain them," for the spirit-land shall also receive its share.

My brothers, we must cease being deserts, greedily drinking in the showers of augul-love which have come and are coming to us, and we must become sparkling fountains, refreshing, "by loving and wise efforts," many a way-worn, hungry and thirsty (show travelor up the evergreen mounts of life. Let us forget the past and wash ourselves in the crystal current of the on-flowing present.

C. W. COOR. Otlawa, Ill.

Lelter from New York.

To the Editor of the Religio-Philosophical Journal:

In reading in your paper the delaga of the Bar-monial Philosophers, at their annual meeting, held in New York, January 4th, I could but feel to drive a stake down there, and exclaim. "So much has been done for our beautiful cause!" I am glad too, that your paper is so willing to second all efforts in this direction. At last we are to have order and harmony brought into our Spiritualism. Here let mesay to those who for at least our hour in the week, wish to sit and listen to divine words, and to feel pure spirit influences wanted around thom, let them attend these meetings at dieck Hall. believe every one can feel and realize this condition, if they enter with a prayer for such an experience. How much better a this than to spend our valuable time, running about fit search of phenomena, and paying our money out therefor. I would not displace or de-cry phenomena, but those who constantly seek the same, without bringing all their reasoning powor to bear upon it, in order to find the cause is log back of it—all such persons become sensation

al and consequently superficial.

There are persons calling themselves Spirit uallets, whose appirations seldom rise above at-tending circles. Notice the fives of such, and you will inevitably find them to be of little use, if any, to the advancement of our cause.

We are glad that Mr. Davis and his good wife

have come furth to be seen and listened to on each Sunday in this city; they are now gathering up the sheeves of ripened grale, which is the fruit of used sown by them many years ago. The Poughkespele seer gave forth such as was given undo him. Now, in advanced mears, he gives us the ripeded thought of his applitual experience. May his hearers not be content simply to be wil-ling listeners; but may they be extract doors, liv-ing epistics of the Harmonial Philosophy, showing in their every day walk and conversation, that this gospel has in it more of light, love and truth, then can be found in the prevailing doctrines as laught by the popular church. The Harmonial Philosophy io in my mind the rounding out and described in the state of the state

development of a true Spiritualism. DR. BANAH E. COMERDY. New York City.

CIRCULAR.

To Spiritualists of Oblo!

BRETHERN AND Statents, FRIENDS OF FREEDOM AND RIGHT:—The wave of agony of the terrified doctors of the so-called "regular" schools, has atruck our State at last, and the selfish devotees of the warlog "pill-hags, are braidging our legislature, with all the force at their command, trying to secure the passage of a most infamous bill to secure to themselves special protection and privi-leges. Not emptent to stand upon their own murits and take their chances with other modes of bealing, and being in danger of being left behind to the onward march of selence and therat thought, they seek special protection for their old-foryism in class legislation, which is inimical to the very genius and spirit of our free institu-tions, and strikes a death blow at individual rights

and personal freedom.

Are we to be probabiled from employing the physician of our choice, and compelled to risk our lives with the man-slayers of the old schools, because, for sooth, they cannot compute with the regulars" in a fair competition? It would, indeed, seem impossible that our legislators would risk their reputation and political damnation by pas sing any such measure, or even giving it a respectful licaring, but we cannot tell what inducaces will be brought to hear upon them (and they are human) and it, hence, behonves us to be up and doing, and watch our rights with jealous care. We must not pleon while the enemy sows fares.

Remember that "eternal vigilance is the price of freedom." We ought, at once, to circulate a remonstrance pulition in every county and town in the State, and get the name of every liberty-low-ing man and woman upon them, and roll them in upon "our servanta" in such a way as lo show them that we do not propose to allow our dearest rights

trampled upon, even by doctors or legislators, without earnest protest.

If you have no better form of petition, cut out the following, and paste it to a sheat of paper and go to work at once and make a thorough canvass of your neighborhood. You need not be ashamed. for the heart of the prople will be with you. The scheme is ignoble, unmanly, angenerous, unpro-fessional and disreputable. We feel the need of organization at such times; but let us not as individuals sit caltuly by and see our rights tramp-led upon and our dearly bought privileges wrench-ed from us by these self-constituted censors in the healing art, because, formoth, we cannot pro-nounce as glibly as they, the shibbolelu of the old

Stlas Bingtow, Chairman of State Central Conference of Spiritunilets of Oblo.

HEM-STATRANCE PETITION. To the Honorable, the Senate and House of Repres scutatives of the State of Ohio:

Whereas, An effort is being made to secure the enactment of laws conferring upon a certain class, legal rights and prerogatives, which are in direct conflict with the constitutional and natural rights of other citizens, (under the aperious guise of "A bill providing for a State Board of Health,") row, therefore, the undersigned citizens of the State of Oh'o, must respectfully, but emphatically remonstrate scainst the passage of any law looking to such a result, or any class legislation whatever, or the curtailment of individual rights or personal freedom to choose, without hindrance or restraint, one's doctor when sick, as well as his assistance when well.

Bendes, the people constituting the majority of the clitzens of tule State, do not ask for such laws; they are opposed to them and to all enactments which infringe upon their just liberties or in-frings upon their natural and inalignable rights." In the interests of a favored class. Therefore, we, your politioners careestly protest against this attempted leterference with individual and equal rights, by a class of our citizens who are tow seeking the enactment of a special medical law which will enable them to control the practice of medicine within this State, for the bindividual benefit, to the great lolary of the rights and privileges justly pertaining to all other classes of cilicus. And as in duly bound we will ever re-

Spiritualists and Liberalists,

On Saturday, Jan. Stet, the Spiritualists and Lileerails of Van Buren and adjoining counties mut in convention in Gray's Hall at Breeds tille, Mich., at two o'chick in it, according to previous notice, with L. S. Burdick in the chair, devoting the after-

noon session to conference.

Saturday evering W. M. Wposter, of Decatur, Mich, made a short speech on the Alins of Spilit. unlism, treating the subject of marriage and di vorce in auch a masterly manner as to surerise the entire audience. Dr. McCulloch, of Holland, Mich., followed with a few concise remarks on the

Mission of Splittunism.
Sanday morning Dr. McCalloch occupied the furenoon action speaking on Auclant and Modern Spiritualism as it relates to theology, saying that listory is replote with evidences that its pheno-ment have existed from the carliest ages of which

we have any record. Sunday afternoon Mrs. E. C. Woodruff, of Bouth Haven, Mich., put in a plea for the imprisoned faculties—the orphans in your own hearts; also said there is no such thing as quantity in morals, for he that improves all the talent he has does all he cap. She was followed by Mrs. L. D. Cowles, of Clyde, Obio, speaking on the important ques tion that has agitated the minds of all ages—if a man die shall he live again? She sald when a religion has worked out its mission it dies,—the judgment scal is reason.

Bunday evening was occupied by several apeak-Mrs. Woodruff said: Spiritualism is a right one remembered; we are looking for the invidble soan in the visible. Mrs. Cowles said prayer is an aspiration for something unatteined, self-growth and culture included. W. M. Wooster expected to see men and women more individualized, which would hasten the miller nial day; we need to grasp some hand to help us higher. Culloch spoke of natural law in relation to Chris tianity, treating the subject from secientific atand point. True religion does not consist in observ-ing forms and ceramonies but it means sixteen ounces for a pound, three feet for a yard, and one hundred coats to the dollar. If we are prepared to live we are ready to die. The salvation-we need is to be saved from want and ignerance. Mrs. Uhilds, of Kalamazoo, favored each acsalon

of the couvention with her choice inspirational songs, each of which was a sermon in liself. The attendance was large, and at the intermission a picule dinner was served to the hall, making the convention a success socially as well as duancial-ly. The convention adopted the following preamble and resolution, to-wit:

Whereas,-The members of the press have been courteous in publishing our notices, therefore, Resolved, -That we tender them the thanks of this convention for the many favors extended to us, and that the Secretary be lavited to give them notice of the appreciation of the same. A vote of thanks was given to the ladles of Breedsville for their hospitality, after which the convention adlourned to Bangor the first Saturday and Sunday in May next.

Lottie M. Warner, Sec., Paw Paw, Mich

Joy N. Binneliard writes: The First Boclely of & fritualists, of Delphos, Kanass, held its sec-

organituation, or Dephos, Kanas, and its second abund meeting, January 4th, 1830.

Officers elected: Joy N. Blanchard, President;
A. D. Ballou, M. D., Vice Practicut; theorga
Knowles, Secretary; Mrs. E. Knowles, Tressurer.
An excellent dinner was provided by the ladies.
Five persons united with the Society. We are
harmonious and hopeful, notwithstanding our loss

by the storms.

The Universalist Society are about to build a basement for a church, and they offer us an interest with them. We have accepted the proposi-tion. We are going to work with our hands. We have a legal organization but 'no creed' is our motto—the obtaining and the promulgation of knowledge, is our desire.

Dr. J. C. Philips, of Omro, Wis., writgs;
Thomas Palue's birthday was appropriately celtbrated in Spiritual Hall, to this place; D. L. Barnes
acting Chairman, and Mary F. Tucker Secretary;
A. K. Brush, M. D. Morris, and the chair making
appropriate and timely speeches. A Liberal
League was formed during our last meeting with
fifty-one charter members. fifty one charter members.

Lutter from Joseph S. Burr.

To the Editor of the Religio Philosophical Journal: On 4th January, 1880, a few friends of Liberal and Progressive movements, had a meeting in becaburg Carrol Co., Onlo, to take into consideration the property of calebrating the firthday of Thomas Paine. On due deliberation they concluded so to do, and made out a programme in which they appointed eight Liberals to apeak lifteen minuter each, and assigned to each their themes—to me they gave "The Religion of Thomas Paine."

A general renovating and retriming of the hall was determined upon, the old modices, etc., taken down, and replaced with new ones. Many pletures and portraits, etc., were added to the walls. I counted upwards of forty, the most of them large and splendid, environed with fresh made wreaths of overgreens. The large portraits of Paine, Washington, Lincoln, Ingersoll, etc., artfolly festooned, and consolicously hune, wave an imly fer tooned, and conspiciously hung, gave au,improdug appearance.
On the exercise of the celebration, the M. E.

church was lu the midst of an excited protracted meeting. The roads were so extremely had, that no person who would avoid it, attempted to travel at

all, yet there were present to or hall, upwards of one hundred adult persons, and better order or more proyumed attention is soldent witnessed.

The music from the select choir of twoive, with the organ, atc., gave very excellent entertainment in that line. James Stephenson, the teacher of our high school, was elected chalman, and on taking his position gave are excellent, and appro-priate speech followed in rotation by six or seven of those appointed to speak, each of whom did ample justice to the ir allotted parts. The meeting was in every respect a decided success, exceeding our anticipations.
We have arrangements made with the editor of

our paper, to give place in the same, to the specches and most of the proceedings of the meet-

lug.
The meeting adjourned for one year. I then aurounced that on the 31st of March, the Spirit, uslists would celebrate their auniversary in this was a still have help from abroad. Leesburgh, Ohio, Feb. 2nd, 1880.

J. C. Van Possen wiles: Your course suits me as you have so effectively corraled the Pines flall folks, and issued that would be good old soul of the Truth Seeker, that when the "brand of fraud" is put in their forcheads, those that reck that will have them by and thank the Jounnal. truth will pass them by, and thank the Jounnal for its manliness and courage in exposing clahonesty. Keep on, and we can look to the Journal as the finger board to truth and honor.

J. II. Blund, M. D., writen: It is needless for me to add to the general expression of the high appreciation entertained for your labors to behalf of the progress of man, and your untiling determination to drive humbuggers and by ocilies from the ranks of \$1 bitualists. It lathe great work of the day; your efforte are appreciated by all true Spiritualists.

E. C. Univer wiftes: 1 cap't live without the JOURNAL. It is ment and drink to me. Go on; root out the foul weeds which dry up the fountains of pure H littualism.

E P. Johnnon writes: The Jounnal is my ideal of a paper and I wish to help extend its

Dr. S. J. Dickson, writes: I am having wonderful success in this country. Our orthodox friends are among the foremost to be healed.

Notes and Extracts.

Nothing can ultimately go backward. Movement upward, and superior, is ever tha

What you neglect to-day, cannot be done to morrow.

II woman is truly beautiful, let not her beauty be made dim by the flash of diamonds. Spiritualism has been revealed to the world

as an educator, not only in regard to life, but in regard to death.

Without wives there could not be families; without children to love there could be no famili-

Swedonborg communicated with at hits, and through their aid he sought a channel for bring-

lng shout a reformation. "Dare to do right! dare to be true! All the world's scorning can never harm you! Stand by your conscience, your honor, your faith! Stand like a here, and battle 'till death!"

Every day billings its responsit billies and cares; every dawning of a new day unfolds duties to be performed, and it matters not how digent you

insy be, for every moment there is a duty. The man who is curious to see how the world would get along without 1 im can find out by stick-ing a cambric needle in a mill pond and then withdrawing it and looking at the hole .- Detroit Free

The antient Quakers had the gift of erleits; and even coming to more recent simes, John Wes-ley was bimself a Spiritualist, confessed to the fact that they deepened his consistions, and had infused immortal truths in Lim.

There are apparent retrogressions, but they are only for a time; eventually, the obstacles to progress will be removed, and no soul that is capable of progress but will ultimately be rendered as happy as its nature is capable of being.

Many of the old creeds have to be plucked up by the route, kit ingrou doubt, great pain, but yet necessary; and many of your old thoughts have to be cast saide, and me know that thoughts are sometimes deeper routed than the silments of the

It it be decessary for man to receive toforms. tion touching matorial things by objective and classified intelligence, will it not be in harmony with reason and intelligence that avenues for spiritual information and culture should be opened to them? Scon in his crimes, his wars and devastations

man might be mistaken for an incarnation of an evil at hit; contemplated to his scopes of charify, his discoveries in science, and his vast combina-tions for the beneat of his race, he seems a bright ntelligence from heaven.- Combe. As you stoud on the sea teach you witness the

raves recede and flow, but atill thry are component parts of the ocean which continues in movemuni; and as with the ocean, so is there a con-tinual progress in the unfolding of the earth. And what occurs on earth, occurs also in man.

I had rather that a child of mine should learn morality from Bhakespeare than to learn religion from the sickly sentimentalism of religion which has come down from the swamps of mediaval superatition which would have been dried up long ago, had they not been protected by the cathedral roof of popular reverence.—Savage.

The beart of man becomes os ified by the accumulation of riches and the position of influence. The sound of public preise contains more music than an angel's song; the sound that welcomes the possessor of power hath more attractions than the music of the spheres; and now, a more empty form and sensuless ceremonies are all that remain to the churches.

Death comes to remove you from your present aphere of conscious existence; it comes to alter the relations in which you stand to the vi-t-ble realities of the universe; and it also comes to Introduce you to another phase of existence, in which growth, association, and labor are all invasted with widely different circumstances to those you experience now.

Cinirroyants may, in their visions, really see and absolutely describe animal forms and gro-tesque figures, which are animate with conscious life to splijt spheres or in the atmosphere of earth, but these forms have never been human—they are not human at leits, and never will be. In caballetic writings, animals, birds, fishes, and almost every discovered object in nature, was a word or blero-glyphic expressive of some idea, and ancient modes of thought have frequently been grossly misrep-rescaled and misunderstood, oning to the fact that parables, illustrations, signs and symbols have frequently been introduced into a narrative, these being exclusively intelligible to the students in ancient days, and to those only who had been initiated into the lodges of orders which were founded with the express letention of keering secladed and safe the highest knowledge the priests and oracles possessed.— Voice of Angels.

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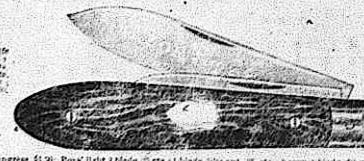
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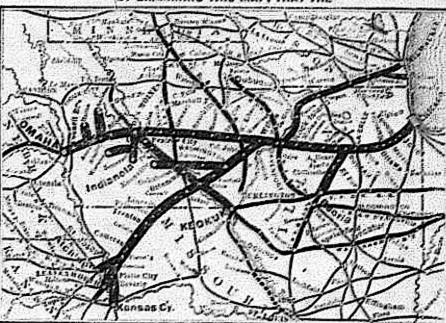
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Fig. 10 accepts a creen.

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PRINTINGLES DEFINED AND DIPENDED. Being as In-troductory Lecture delivered in Yesspermen Hall, Mc-bosens, Australia. Price Memia pasters from INVESTIGATURAL TRACKER AND SONGETHE designed for Congressions Mingrag Price is comed justage from DARWIN 1818 Ve of TRITT Alle M; or, the Landes between factions and Sportistion, by J. M. Prables, A. Samphier of Darry Carp pages. Treating of The Five Prices, The General of Man, The Early Appearance of the Poston; The Congress the Faction of Sections of Sections of Sections of Sections and Administration between Plants and Administration between Plants and Administration from Administration for the Congression between Plants and Administration Section 2 to the Gravita and Destiny of Man. Plant Beenia paragraphs.

Leaves From My Life:

A Narrative of Parental Experiences is the Cheer of a Servant of the Spirite, with some account of American Epiritualism, as sent during with immediable Vant to the Shibed Marks. By J. J. MORNE. Hinterised with two Photographs.

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Prof. W. Denton's Works.

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Continued from First Page . I am no partisan for or against any yel unrisen star beneath the horizon of science, If the biblical view of spirits, good and bad, could by anodern avidance be proved to be true, I should be only the driner believer in the Bible, with its whole supernatural history, if spirits that "peep and mutter," to use the Scriptural Phraseology, are abroad in the world, and if there be need of warning modern generations as the aucient ones were warned not to have commerce with demonlacal powers, I wish to listen to that warning made of old a part of Divine Revelation. I am not in danger of suppos-ing that these atrocious poisonous whisperings which mislead men and wanten only too often into erratic opinions and conduct are from on high. Whenever goal angels appear in the libilical history, they flame like the sun, or otherwise exhibit openly overawing powers.—The angel that shood at the month of the somulabur could not be at the mouth of the sepulcher could not be looked at by the soldiers. They were as dead men in his presence. Alwaya the appearance of good spirits puts into awe the himan observer. I do not read accounts of such appearances in our modern circles. But if you were to prove to me that good spirits can speak to us as wall an evil, I should yet say that transcendently greater proof of the supernatural origin of the Hiblical Revelation has been given than of any or all other alleged supernatural com-munications, and that therefore, the inferior manifestations must be subject to the su-preme ones. While they are thus subject, I do not care what you prove concerning them. I do not think you have scientifically proved even that evil spirits can communicate with men. I do not think you have proved that good spirits can commun! You are far from proving that ally of these communications are a trustworthy source of knowledge of any kind, except that materialism is not true. Beyand these positions, I do not need to go, in-order to show you that I am ready to re-ceive scientific evidence from any quarter. Prove to yourself, if you can, that Arch-bishop Whately was right (see his treatise on "Sniritual Revelations concerning God and Evil Angels") when he asserted that the Biblical traths concerning good and evil the Biblical traths for all time. I believe that already: but if you wate in fartify this healready; but if you were to fortify this belief by modern instances, I should yet stand in Archbishop Whately's position, and make the teachings of modern spirits, especially of such as "peop and mutter," subject to the augelic spirits whose effulgence has made mortals as dead men, and to those communications which, by being absorbed in to the veins of the ages, have been proved to give full health to human civiprovid to give full health to human civilization. As the viper beneath the heal is subject to man, so would I have the witch-craft which peeps and mutters subject to Him who spake as never man spake. The more you prove the better. I think you have proved nothing of importance except that there is a psychic force and that the place for materialism is in fragments on the horas of Jupiter's moons. [Applause]

SPIRIT PRESENCE.

Interesting Experiences that Require Explanation.

To the Editor of the Religio-Philosophical Journal: I am receiving a good many letters asking my opinion respecting some phenomena which have occurred with the writers. My time has been considerably laxed by answering these and New Testaments, and yet so little recog-nized or understood by the clergy, whose business it is to inform the people of what their Bible teaches in regard to man and his relations to the Spirit world, by which he to surrounded and of which he knows so little. Blind tenders of the blind need "more light," which they can get by reading the Bible as they would any other book, and take the facts recorded therein as done by universal invertable law, which like its author, is 'without the least variableness or shadow of turning. The letter is as follows:

DEAR DOCTOR:—You will bear with me, no doubt, while I claim a little more of your time and patience, knowing as you probably do, some of the sore conflicts that some, especially sensitive minds, meet with in a transition state. I beg, first, to thank you for those books; they are timely. I took one to a fady friend, a neighbor, while I read the other. We are the only two Spiritualists in this region of country; if there are any others they keep

Now, I wish to state to you a little of my ex-perience, and see what you think of it. I have generally, when among Spiritualists, been children to be a medium; if so, and undeveloped, that may be the cause of much of my trouble. I am liable to physical difficulties that throw me into an abnormal condition, and in this condition I hardly ever fail to see and in this condition I hardly ever fall to see unearthly beings. One singular feature of this is, when I go into those "spells," my family are iderined when they hear me make a noise, and I have seen my wife or daughter come to my bed and stand and gaze at me. Then I have heard them after that, get out of their own bed and come to me, and their apparitions would go to meet them, and then vanish. I will relate one particular electrons vanish. I will relate one particular circumstance, among scores I have experienced. I. was one night sleeping at a hotel. After re-tiring an hour or thereabouts, I was taken with one of those peculiar "spells," and as I made a noise a woman came into the room and walked up towards the bed, and I suppos-ed that she was some one belonging to the house; nor did I take any thought how the room became light. The night was dark and no light burning in the room, still it was light as day. In a few moments after the woman appeared, two boys came on the scene, and the woman disappeared, but I did not see how or

They all three seemed to be there on my account and interested in my situation. The boys appeared as though they might be re-spectively about seven or eight years of age. One of my hands laid on the top of the bad cover, and I asked the oldest to take hold of it and shake me, as a sudden movement will generally relieve me. He came at once, and reached out his hand till it almost touched mine, then drew it back and sat down. I thought it strange, and I then asked the other to do the same, and he reached out his hand to grasp mine, but drew it lack with this remark, pointing upward. That was the first thought I had that they were spiritual beings, and I asked him if they were from the Spirit-world, and he replied they were. I then asked a question of two, and the paroxysm passed off and the room was dark.

a manifestation of spirits through my medial mayers, or was it a vivid dream? I might salony say that I have had a hundred similar visits. I have seen my son who died in the army gome to my bed in the night. Once I awake and he was in my bed with me, but got out then immediately. Thave seen indications of his invisible presence several times. Oh! could I only attend a materialization scance and see that boy and talk with him; but I can not as I am fled down by circumstances over which I have no control.

With all this I hesitate. I have not had what is to me proof positive; have not had a message or identification, and with one exception I have not felt any religious influence in their presence. Once I was visited by what accured to be the spirit of a lady. My whole being was filled with an electric current. With difficulty I grasped the hand laid upon me, when I was tilled with a hallowed influence I can never forget, and that remained upon me for weeks, and how easy and glorious it was to preach under that influence. I have held the relation of a local preacher for thirty years, and I am conflicent if I could become fully established in this cause, I should take the lecture field, for it is now often like "fire in my bones." I will not say anything more lust now, and I hope not again; but as I was an old Methodist, and now a Spiritualist, please tell me in as few words as you can find time to write, and tell me if possible what you think of my case, and what the remedy.
Yours affectionately,

I make a short extract from a letter just re-

ceived from a "clergyman of long standing," who writes to me for the bound volumes of the Magazine:

"I am destrous to know what is truth, as far as possible, for the truth will make us free inas possible, for the truth will make us free in-deed, and fit us for cojoyment in the present life or in any other to which we may attain. I have seen very little of what are called spirit manifestations, and I know little concerning it, though I would be very glad to know more. I am at times strangely influenced; when I am entirely alone I sometimes see strange and beautiful appearances.

"I often see my relatives and many old ne-quaintances who have been a long time is the Spirit-world, but I am unable to converse with them only by some sign or token. Is all this an illusion? Is it owing to a morbid condi-tion of the mind? Is it produced by close study, or by intensity of thought? I confess myself in the dark in relation to these things, and am exceedingly auxious to become on lightened."

I have been for many years in correspond-ence with ministers of the gospel among the different churches, who have communicated to me freely in regard to their experience in spiritual matters, and my conviction is, that a very large number of them have had such phenomena occur with themselves, that they have not moral courage to let the church or the world know,

A solution of these things may be found in Biblical history. What occurred in the days of old, have been duplicated ever since. What was considered in those plays as "intraculous or supernatural," is now known to be in har-mony with the laws of man's threefold nature. Science has shed much light upon what was considered as from the Lord. Clairvoyance has been an acknowledged fact since the days of Mesmer, and the time is coming when those terms will become obsolete.

I will, for the "benealt of the clergy" and those of like mind, refer to some cases in Biblical history which may enable them to understand this subject and their cases more satisfactorily.

Clairaudience, the trance and clairvoyance (clear seeing) are recognized by St. Paul when interesting cases among the preachers. I can close one letter for publication, withholding the name. I have no doubt there are many similar cases needing light-upon this phase of Spirituallem, so often referred to in the Old and New Testaments and test are light of the perception of spiritual beings and things pertaining to earth life as well. It may be divided into independent and subjective. In the former the spiritual percentions dependent of any extraneous spirit agency; the latter when spirits impress a medium's mind so that they perceive whatever they will them to. Many persons have these visions or images pass before them. Some who, at times, are independent clairvoyants, have also these subjective acenes. There are persons also who are possessed of the faculty of seeing at a distance what is transpiring. This has been demonstrated in thousands of instances. Incallty access to have no influence upon this chairvoyant faculty. There is something in the atmosphere of mountains, which seems to assist in its development. Among the Scotch Highlands and the Swiss mountains, it is common. The mountainous country of Judea was favorable for the development of this faculty; hence we find some of those among the worthies of olden time. Elijah and Joptha, the prophet and the warrior, upon whom the "Spirit of the Lord" came, were both from Gilead. Elisha had this faculty. We find in the 6th chapter of second Kings, where Nacthe fifth chapter of second Kings, where Nan-mon was cleansed through his mediumship, and had departed; the servant of Elisba, thinking as his master had received no compensaing as his matter had received no compensa-tion for the cure he had wrought, that he would collect the bill, so he ran niter him and de-manded a talent of silver. Upon his return, Elisha said unto him, Whenze contest thou, Gehazi? And he said, "Thy servant went no whither." And he said unto him, "Went not mine heart with thee when the man turned again from his charlot to meet thee? Is it time to receive money....The leprox there-fore of Nasman shall cleave to thee but thy seed forever." Elisha perceived what his servant was doing by his spiritual or clairvoy.

aut faculty." Again, in the next chapter, "The king of Syria warred against Israel and took counsel with his servacts, saying, in such and such a place, shall be my camp." Elisha seems to have been able to know of the movements of his enemy, and warned the king of Israel, saying, "Howare that thou pass not such a place, for thither the Syriaus are come down." Therefore the heart of the king of Syria was, troubled for this thing, and he called his erv. ants and said unto them, will ye not show me which of us is for the king of Israel? And one of his servants said, none, my lord, O king, but Ellaha the prophet, that is in Israel, telleth but Ellaha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber." Then again in the same chapter we find a delachment of trobus sent down to capture Elisha. "And when the servant of the man of God (Elisha) had risen up early and gone forth, behold a host compassed the clip both with horses and churiots, and his servant said upto him, Alas, my master, what shall we do. And he answered, Fear not for they that he with the arranged that not, for they that be with us. are more than they that be with them. And Elisha prayed and said, Lord. I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and charlots of fire round about Elisha."

pointing upward. That was the first thought I had that they were spiritual beings, and I asked him if they were from the Spirit-world, and he replied they were. I then asked a question or two, and the paroxysm passed off and the room was dark.

During all this time I was perfectly aware of all my surroundings, and heard belated travelers talking in the street. Now, was this

it was imparted to him by the imposition of Elisha's hands in answer to his prayer. Wo learn some very important lessons from this acran of Biblical history. Pirst, that ministering hosts are sent for the protection of morning hosts. tals, and though they are invisible to the natural eye, are plain to the spirit eye. Second, that there is a powerful lattuence produced by prayer. There is another instance of Elisha's clairvoyant powers in the latter part of the some chapter. The king of Israel became enrected by him, and sent an officer to arrest him. "But Elisha sat in his house, and the elders sat with him, and the king sont a man from before him, but ere the messenger came to him, he said to the elders, see how this son of a murderer bath sent to take away mine

Samuel presents another case of clairvoyance. "The asses of Kish, Saul's father, were lost. And Klah said to Saul, Take now one of the servants with thee and arise go seek the asses... So they went to the city where the man of God was... And Samuel answered Saut and said, I am the seer ... And for thine asses that were lost three days ago, set not thy round upon them, for they are found." This may seem like a small business for a prophet. In these days it would be called fortune telling. Samuel told Saul also that he would be king of farnel, though they had nover had a king to reign over them. He was a prophet, for in those days, we have Bible testimony that a prophet, a seer and a medium were the

In the lifstory of Samuel, he is among the very few mon against whom no charge has ever been brought in the Old Testament. We find in him a medium of remarkable power. He was ciniraudient when a child, and after he had been on the other side several years, annointed king of Israel, that on the succeeding day he and his sons would be in the Spiritland.

Joseph is another of the pure men of the Old Testament, yet if he had lived in our day he would be condemned as he was a diviner, for we find in Gen. xliv, that he gave directions to the steward to "put my cup, the silver cup in the suck's mouth." This was Benja min's sack. After his brother had departed, he directed his steward to follow them, and upon finding the cup to say to them, "Is not this it in which my ford drinketh and whereby Indeed he divineth" (ver. 5), and the 15th verse of the same chapter confirms this view where Joseph said unto them (his brethren), "What deed is this that ye have done. Wet ye not that such a man as I can certainly diving." Joseph therefore must have been a medium; and if his history could have been written, it would be clearly demonstrated through his whole life that he had been controlled by angelic ministers.

Josus possessed this power far boyond any one in sacred or profine history, of whom we have any knowledge. It is not necessary to refer to the numerous instances where he ex-creised it during his ministry." It was by this power that he was embled to select his disciples, and though they were from the lower walks of life, they were perhaps all of them mediumistic to a greater or less extent. His power looked into the deepest recesses of the human mind, and comprehended the innermost thoughts of those with whom he came in contact. Stephen had a cinirvoyant view of the apirit-world before he passed over, seeing "beaven opened." Paul was both clairvoyant and clairaudient. So was John when he was "In the spirit" on the Isle of Patmos. I have not space to copy more of these, having given sufficient to prove that the clairvoyants of this ige, have powers similar to those given us in

the Old and New Testaments. It may be that our friend may have been en. tranced. Livill therefore give him some Scripture proof of this state, which may aid him in his search for more light. The trance state is recognized both in the Old and New Testa menis. It is an almormal state, both of the mind and the body. Sometimes it resembles a profound sleep; at others it bears a striking resembiance to death. Webster says, "It is a state in which the soul seems to have passed out of the body into another state of being, or becomes wrapped in visions." In medical science it is described as a total suspension of the mental powers and voluntary motion, while respirailon and circulation are continued. The true explanation of the trance state, like some

other phases must be referred to magnetism. Our first knowledge of this state was deriv-ed from reading the Bible. It is referred to as a condition in which persons are placed when they see and hear with their spirit senses. There is some similarity between this phase of mediumship and clairvoyance. In it the faculties of the mind are in a more profound state of subjection to spiritual influences. The spiritual faculties are exercised, while the natural faculties seem to be dormant; or at least they are in subjection to the spiritual faculties,

.I have seen a number of persons entranced during the excitement of religious revivals. By reference to the cases mentioned in the New Testament, it would seem that they have been somewhat under religious or prayerful influence. Thus when l'aul was making his "lefence" before the "chief captain;" rehearsing his blatory, he says (Acts xxli, 17), "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple I was in a trance. . And I saw him (Jesus) saying unto me, Make haste, and get out of Jerusalem for they will not receive thy testi-mony concerning me, and I said Lord they knew that I imprisoned and heat in every synagogue them that believed on thee." Again (Acts x, 9): "Peter went up on the house to pray about the sixth hour. And became very nungry and would have enten, but while they made ready, he fell into a trance and saw heaven opened," The two individuals chosen as subjects of this important case, represent the extremes of society religiously considered at that time. Peter was an Israelite of the most bigoted class. Cornelius was a centuri-on or captain of one hundred itoman soldiers. He represented a class that was utterly ostracized by the Jews as unclean, and consequently unfit to enjoy the gospel privileges. We are told, however, that this Roman capialn, Cornelius, "Was a devout man and feared with cornelitis, "Was a devoit man and feared with all his house, gave much alms to the poor, and prayed to God always." To this good heathen who had retired in the afternoon for prayer, God sent one of his ministering spirits upon one of the most important missions that ever any "person" went to perform. It was to show to Peter and the Jewish nation, that God was no respector of persons. I am of the opinion that this same "man" who appeared to Cornelius was the same one that entranced Pater nellus was the same one that entranced Peter, and thus broke down the partition wall be-tween Jews and Gentiles, by showing that the most important event that ever transpired for the premulgation of the gospel, was accom-plished through angel ministrations. It re-

was ordered to go and preach to the Gentiles. He was doubtlessly entranced when he was "caught up into the third heaven," for he says he could not tell whether he was in or out the body during that experience. These cases of tranco show that this state has been recognized as one of the pleases of spirit communion in establishing the primitive obristian church, and it is among the commonest phases of spirit manifestations of the present

Our inspirational speakers are entranced, while some spirit uses their vocal organs for the purpose of speaking to the people. There is also a semi trance state wherein the individunlity of the medium is not entirely obliterated. I have believed and preached for many years, that such was the power of the "Inner man," that it could come out of the "outer man," and exercise its faculties independently of the physical organization; not that there was a complete separation, but that the spirit-ual part was still united to the natural, by a magnetic chord, the severance of which will produce what we call death.

SARUEL WATSON.

The Better Way. .

My first easily upon this subject has received rather more commendation than I anticipated, being favorably received, not only by those who are really in full sympathy with its principles, but by others who habitually act upon a different principle.

That essay was written from a profound conviction of the importance and the necessity of proclaiming fundamental princi-ples derived from the highest truths of an-thropology, which like all truths of the highest character are far above the ordi-nary plane of human life, and apt to be ig-nored hereafter by the countless millions as they have been in all past ages.

These higher truths are no new revelations or discoveries-they are the most ancient of all truths, for they were inculcated by Jesus, and beyond his age they were as they are now, the inculcation of the loftiest epirte, and they have a still higher claim to antiquity in being a part of the divine truth that has ever been coming by influx to mortal, and from the Holy and Infinite Spirit.

But as mankind are not generated, educated or developed by circumstances into he sphere of Divine Love, which belongs to the heavenly realms—the higher laws of heaven appear to most men an ideal entirely unattainable, while the coarser and more dogmatic class reject them as folly, and re-

gard Jesus as a visionary fanatic.
I am deeply sensible that in urging the claims of the divine law of love as the dom-inant law of life, I place myself in a small minority, in austaining a code of life which has always been disregarded by nations in their intercourse with each other; which is generally disregarded by individuals in commerce; which has been so generally isclated by Americans in their treatment of Indians, negroes and Chinese; which has but little influence in either our periodical or permanent literature; and which though praised in formal terms, is almost univerally disregarded in fact by the tenants of Christian pulpits and their congregations.

In attempting to apply this law as a rul-ing principle, I have affirmed that it does not favor those methods of reform which ombrace personal denunciation, and attempts to excite anger, scorn or disgust against any individual, and that such methods are not employed by spirits of a high character. Hence with such an example from the Spirit-world, I am encouraged to appeal especially to Spiritualists, who have these pure examples continually before them. In my experience of the Spirit-world, I find it so much better than life on the earth plane, that I regard it as the great realth of friendly and parental monition, to mortals, and if I could induce all seekers for truth to listen in a kindly and docile spirit to its gentle monitions, there would

spirit to its gentle monitions, there would be much less occasion for my saying anything in behalf of the "Better Way." (Appropos to which I must express my pleasure at seeing in the Jounnal so excellent and judicious an essay as that of Mr. J. G. Jackson recently published.)

The teachings of spirits are singularly free from personality and censure, and in this respect, believing they are right, I have been as careful as possible to avoid any personal bearing in my remarks. It would doubtless make an essay more pungent and sensational if I should select a few flagrant examples of unnecessary, injudicious or unjust censure and denunciation among iconoclastic writers or among the orthodox, but oclastic writers or among the orthodox, but it would not be kind, judicious or benedicial to hold up individuals for condemnatory criticism, who are merely following the custom of the age and indeed the custom of all ages. I wish my readers to appreciate the beauty of a moral law without embar-passing the question with the unlimited haultiplicity of personal and local consider-ations.

The question involved is anthropological as well as religious. It is the practical question, What is the normal conformation and action of the human brain? What is the just proportion between the various faculties, passions and emotions which would make a strictly normal mant flow much of love, justice, reverence and truthfulness should be mingled with the compound of firmness, ambition, combativeness, selfishness, destructiveness and hatred, which constitute the substratum of human na-

My answer is that while the basilar ele-ments should all be well developed;—the higher elements should all be so predom-inant as to hold the absolute control and to inant as to hold the absolute control and to prevent any isolation of their dictates—that in short all selfish, malignant, discordant and injurious action should be made impossible by the overruling of love and justice. When our evil propensities are thus completely overruled, we have no difficulty in approximating the example of Jesus of Nazareth, and obeying the advice which we receive from our pure and exalted solrit friends.

ed spirit friends. The difficulty in enforcing these viewsare two-fold. First, that men who do not come up to this normal standard; or in other words mankind generally, are absolutely unwilling to obey the higher law; and second, that they in whom the moral development is inadequate (though sufficient to make respectable citizens) do not in sentiment appreciate, and indeed do not intellectually understand the higher law when it is stated; and indeed after a great amount of illustration and explanation we shall find it well appreciated only by those in whom the moral sentiments are above the average.

Hence, if the class who reject this principle were to express themselves on the question as stated in my easay, we should have objections from the million, nine-tenths of which would be based on misconception of the whole question. They would assume that obedience and the law of love means a disregard of our own interests or a disregard of our own interests. disregard of our own interests, or a disregard of justice and truth—a namby-pamby sentimentalism which does not know how to deal with offenders and criminals.

Such is not the teachings of anthropology; such was not the example of Jesus, and such is not the action of exalted spirits for they have often come to nerve the arm of the patriot in relieving an oppressed land of its cruel tyrunts. I once witnessed a re-markable example of spirit interference in protecting a young lady from utter ruin. She was already engaged to a young man, a atranger in the city, and a predigate im-poster, when a friendly spirit gave a com-munication at the table where he was sitting, which warned the family against him, and resulted in his being exposed and driven away in disgrace. The spirits from whom this warning came were examples in all respects of the ethical doctrine for which I contend.

It would be impossible in the limits of a newspaper essay to give so complete an illustration of the law of love, that it would never be misunderstood by those who have little sympathy with the principle. Ten lines are cough for a loving soul, but a whole volume might fall to convey the principle to one of antagonistic spirit in prison or driven by batred into deeper degradation. white the nobler portion of mankind are ever co-operating with the Spirit-world to reclaim the fallen, to give a friendly mand to the erring for their restoration, and so acting in all things, that the morally unsound and unfortunate will in the far future perceive that though we have opposed their evil conduct with a firm hand, we have done them no injustice, but have sought their good and deserved their gratitude. He who always acts and speaks in such a manner that all with whom he meets shall recollect the intercourse with pleasure and gratitude, has found "the better way,"

Jos. Rodes Buchanan. Livingston Place, New York.

A Husband's Faith.

A telegram from Syracuse, N. Y., is as follows: "The Rev. Leroy Jones, of Uswego Falls, again postponed the burial of his wife from Thursday last to yesterday, firmly adhering to his previously expressed be-lief that the Lord might raise her to life. Mrs. Jones died January 27th. Yesterday the husband finally permitted the funeral to take place, more in obedience to the wishes of friends than from his own desire. There was about the body but few of the usual decided signs of dissolution. The cheeks were somewhat sunken, and the twitching of the muscles of the face which have so long exciled the hopes of friends has ceased entirely. Hundreds of people attended the funeral out of curlosity. After the exercises the husband still declined to permit the body to be buried. He says while he knows his wife died twelve days ago, its still in the power or God to raise her to life, and it was his duty not to place the body in the grave, but to put it in a receiving vault where it can be watched. The lack of faith of his friends in his religious theories has nearly distracted Mr. Jones, and he showed the most extreme agitation while the funeral services were in progress."

[From the Banks of the Hudson.]

Nawners, N. Y. Oct. 20th, 1879.

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WHAT AND WHERE IS TRUTH?

An Address by Andrew Jackson Davis Delivered in Music Hall, New York.

[Reported for the Religio-Philosophical Journal, by Clara-E. Brockway.]

I will say to the good friends assembled, that in accordance with the notice publish-ed and printed in circular form, this is the beginning of a series of discourses in this hall, commencing at 11 o'clock every Sunday morning, on the live questions of the nine-teenth century, from the harmonial standpoint of observation and of speech, as far as

A few ladies and gentiemen of New York, having made themselves acquainted somewhat with the spirit and the letter of iarmonial Philosophy, have at last taken this step for the purpose of giving other persons, other ladies and gentlemen, an op-portunity to hear some of these propositions; and they have, not being able to do any better, engaged me to speak those propositions and to state those questions, which shall undertake to do faithfully, and in as plain language as my experience and judg-

These meetings are preeminently free and I think they will be found essentially religious. Two not undertake this morning to run the flag to the top of the mast, because I remember, as you do, that whatever goes to the pinnacle, must, the very next move either vanish or come lower; so I prefer this morning to begin about one-third the way up the mast, not one-half mast. This will give me an opportunity to use the halyards a little more hereafter.

The subject this morning will be concerning the efficiency of the nature of ideas. This I think is one of the best lessons to start with on a campaign of this nature, in which I trust every person will enlist for three months or during the war. The subject advertised for this morning is, "What and where is Truth ?"

What is truth? I should answer it is a correct, an exact, accurate statement of a principle, or of a fact, or of circumstances and facts which are strung like beads on a rosary. Truth is not a principle, as I understand it, like the attraction of gravitation or the great powers that move it or the universe. Truth is a statement, and a lover of truth is the only person who enjoys it. All the other persons tell it when it is convenient, when it suits their probable objects. The lovers of truth are the worshipers of the exact and merely conscientious. not a sense of having a thing stated literally, but a love of what is supreme in the human spirit; that love so warm that no one holds it, feeling its glow, and its expanding power, can vary from it not so much s the needle varies from its great magneti attraction at the north, for that under circumstances will quiver and change. I be-lieve every person here would bow before another person, whom they know, under all circumstances, whatever the temptation, would speak exactly what he understood

to be the truth. Where is truth? At the heart of any thing, or fact, or principle, or person. At the heart! I do not mean now the physical organ merely, though that itself is a temple that covers affection and is a portal for the action of love through the system, as well as for the blood, which is very low and crude as compared with it. But I mean the heart of things, the soul of things, of prin-ciples,—that velled goddess in the temple that can be approached only when your shoes are off and you are clad in garments

of pure white. Truth hides herself from any insincere person, any sophist, from'one who is simply in love with intellectual ability, splendor and display, and loves that supremely, because if influences his fellow men and women. Such a person stumbles upon the truth and passes it without knowing half what it is, or the force, or beauty of it Now, I say truth is a correct statement concerning a principle, a fact. The principle is always universal, unchangeable. A

principles of truth, or see the statements of principles which are truths. Intellectual people are the skeptical people, the analyzers, the atheists and the sturdy, scientific ers, the athersts and the sturdy, scientific dissectors. They have important missions to perform and each of us can drop into that state and be as much of an atherst as any other person. But I feel to sympathize with a person who has not the power to say, "Stop there and let us go up higher." There is a part in man's nature which we may call wisdom, that is as much superior to knowledge, as knowledge is superior to the

knowledge, as knowledge is superior to the ordinary emotions of the senses.

Every century has a plant, that plant we will call an idea. Not that every century, with great regularity, produces a plant of that nature, but that they are about centuries apart. And an idea is something 'stally different from a thought. I have no doubt there are many here who are thoroughly settled upon this question and there are uthers who have impaired there must are others who have imagined there must be a difference between thoughts and ideas. The world is full of discords and misunderstandings, leading to litigations and wars because men's thoughts conflict with one

nother.

Now, I am for a harmonial understanding of thought which will be to them a voice stilling the tempest. Here is a man who sees only what is local and special, what is applicable to circumstances and who is very clear and circumspect, and very cautious about the application of his thoughts to the circumstances of the case. There are professions that require just that kind of talent. But if man wishes to get at the essence in which thoughts are hung, the essence in which thoughts are hung, the life of the vine in which all the truth clusters and blooms, why, he will go deeper than anything his senses can recognize; he will go into what we call intuitions.

Thoughts are recognized by a cluster of powers in the frontal region of the brain, which we call intellect, which is not always intelligence, for you will find many intellectual people, smart, brilliant, energetic persons who are not intelligent people; they make blunders, failing over the very things that are blessings, destroying often those very saviors that would be the control of t make of them beautiful beings and a happy life. We have wise people who are even more imperfect. They make more blunders, larger ones. They often get a reputation for genius, and not only for that, but for making genuine mistakes and failures. You can pick them out among your acquaintances and friends; they are no atraugers. 1 wish to call your attention this morning

to ideas, as separate and apart from thoughts, so that you may see how gloriously the great Providence hovers over and rules all, and has brought in the world these beautiful and eternal realities, which I call ideas. Ideas, not thoughts, rule the world. Men are moved by their passions and their thoughts, but centuries, nations, worlds, use moved by ideas. They are the disclosares of the Infinite Mind, and how slowly, how steadily, how harmoniously, they are evolved and expanded, made part and portion of human life, without any one-not even the man or the woman who gave expression to them, knowing what they did. That is the glory of all genuine inspiration and of all ideal evolution, that the man or woman who is engaged in bringing light into the world, knows but very little of the work he is performing; that is for others to see. The spectators are all about; the audience is immense; people have great facilities for communicating with one another what they have witnessed, but the actor, the recipient the expression is always building wiser than it knows; otherwise it might be puffed up with vanity; it would not add to its goodness and gentleness and faith, the superior merit of meekness.

Ideas have come into the world in that way. One, sometimes three or four to one century, and these ideas or the idea has always been spiritual. Every evolution of an idea has been a religious evolution—not mechanical, not scientific, not philosophical -religious. Now I mean by the word re-ligious, spiritual, in the sense that it partakes of the Divine Nature and is, so far as it goes a revealer of the Divine Nature. I wish-this morning to illustrate these proposition by reference to some characters who have been instruments, receptacles, and organs of these expressions.

If we go back about 400 years age, we will find Martin Luther. Where was he? He was a priest buried under an immense number of Bishops, under a large conclave of Cardinals, under, a mighty weight, called the Pope. Now this weight is enough on a man so that if he has any wine in him-if he is not a dead cluster of grapes—it will bring the wine out of him, and that is just the way we are ourselves made to bring forth all that is worthy in us—by the actual suffering we have, not by the method of escape; not by this joyous and easy-going

and go-as-you-please style.

Martin Luther had this pressure brought upon him. What was the result? At first it opened his eyes. Now I suppose you thought he was not a blind man before, but he was. The first thing it did was to open his eyes, and the first thing he saw was the selling of indulgence in a mighty church, that was understood to be the embodiment of the Divine Will and Love. The selling of indulgences to the rich placel accumulations in the keeping of the magnates of

fact is local and special. No person with intellect slone can understand a principle, it in the other world and they could do except mechanical principles, principles of certain things or not, do them good, had or indifferent, and draw upon this extra capltal, whenever the occasion required, even before they went. That was understood be-tween the Father and Son and the Pope. Luther denied this right. The moment he did that, a flash of lightning came out of the aky and atruck that church in its most vital nerve. He did not disturb or oppress it on the turbid sale of indulgences in order to circumscribe its revenues; that was nothing to a great and mighty movement of that nature. Luther revealed an idea. It was this: that man's faith—not the Pope, not the church, not even the Bible: not the bishops, not the cardinals—man's faith was his justification; if he only believed, he would be saved. Then he taught that that was the same as being reconciled to God through the Son. through the Son.

The idea was the exact devotion of the human spirit to what it understood to be the truth. Well, I think you and I believe the same thing. That is a universal and omplyresent principle. Now, his thoughts were numerous concerning all this. His stroke upon the church was a boomerang. Why! Because it came back and struck him, and made him and all his followers larger than he intended. Because his faith was supreme in human reason, it resulted in people's saying, "Ah, well, if faith is supreme, so are also my reasoning powers. How can I have faith unless I have evidence! How can I read the Bible unless I leave the transfer of the look into its meanings? If I do not that, I construe it for myself. And if I do that, where is your supremscy of reason for the

. Luther did not want that, but he could not help it. He broke with the church and with himself at the same time, and if it had not been for the speech of Malancthon he might have stopped there, but he had a man who would speak in silver, golden words all the great things he did, very much as Mr. Olcott, who is a living fountain, springing up always, found a beautiful to voice in Emerson. Now how beautiful it was! Another Damon and Pythias! These persons coming together, one to work, to evolve, the others to express.

er to express. . John Calvin had a pressure upon him, thirty years or so after. Was it not all said? Nay. John Calvin had an idea preased through him into the world and it was something you and I accept though in different language. He sald God, being an unchangeable God, must have unchangeable decrees and being all-wise, must have known from the foundations what would be the result in the ultimate, and then he said, "He will save, he will have mercy on whom he will have mercy, and on whom he will he hardeneth." He said God knew from the beginning the destiny of every person. Millions of ages, innumerable ages before a person was born, he knew what they would result in. But he said, it is well enough to feel that you are connected in some way with the kingdom that Christ is building in this world. You better keep yourselves all ready. How do you know that you are elected? If you are not, you at least have the benefit of feeling you might have been. There is some cold comfort in that. At the heart of John Calvin you find that glorious idea, the unchangeable law of nature or the irrepressible decrees of God. I am a Calvinist, I believe that. I sm a Lutheran also, I believe in accepting a faith that is obedience to the apirit of truth.

George Fox had to come next. He did not know the work that was before him; neither do you that which is before either of you. When he had the pressure upon him of the whole descending world of religion, in the quiet chamber of the Penetraliz where he lived, he found that the Divine Spirit is a guest of every man's tosom and so he said, "Listen to that still. small voice, and in order to listen, keep still; silence." So the friendsgot together, and how silent they were. Those who heard but little voice went to sleep, and those who had never heard it, kept awake waiting ito hear it, and so between persons who were indifferent and those who yearned, he came to bearers of the truth. George Fox gathered thought after thought, man afterman, and woman after woman, until how large, and sweet, and beautiful became the great church of the spirit! We will take the idea. I am a member of that church. The thoughts of George Fox, of John Calvin, or Martin Luther, I have little to do with.

But do you suppose that John Wesley could keep still when there was all this going on in the world about him! You might as well suppose that you could repress the action of nature when spring comes. It will blossom. She will put forth her beauties and ber fragrance and her fruitage at last whether you will or not. If you do not help her she will do it alone. Well, now, an idea came into the world from John Wesley. What did he say? Every man in Divine. Providence has a work to do; if he has only the grace he will be helped by the spirit of the Lord to do it at once, here and now. That work is the work of the missionary to his fellowmen. So you see the great Methodist church came from one single ides—that the human spirit is a power to bring into the world true salvation. Well, that is only stating it with thoughts. We have nothing to do with thoughts. I differ almost totally from John Wesley, as I doubt not many of you do. But the idea that we are missionaries to one

another, you all accept without controversy. You do not need a great intellectual display to say that living for others -as a mother for her habe or grown up daughter and son, or the father in the other world for them all—is performing a sub-limer and more beautiful, grateful service than you can possibly do for your personal self. All you love in added to you; all you love, you own. You possess more than they know who are possessed. Whatever you can thoroughly take into your nature is thoroughly your property. You have no other property that will last forever. All the rest will go with the wings of the morning.

I like to think how these glorious ideas got into the world. Just think of that woman. Ann Lee, a woman whom Paul discouraged with his thoughts, not with his ideas. By the way, it is difficult to find an idea in Paul. Paul had many glorious thoughts, enthusiasms, heroic bursts of noble nature in religion and was willing to do and die for the truth. But he said that women must keep silence. Could Ann Lee keep silence? She could not. She had an idea that had to be born through her. Oh, the newspapers made great fun of her: the Nast of that period carleatured her. How many persons had their fun while she suffered, more than words can tell, under the divine pressure that evolved, through her, its expression. "There is a mother as well as a father side to God." Mother God! The woman nature will cling to the Father. That is because vines always grow up towards the sun. The feminine nature will grow up towards the Father spirit above and the masculine towards the Mother's

Ann Lee said, "God is Mother and Father too." How beautifully Theodore Parker expressed that so long after in a great hall in the city of Boston and surrounded by the best, bravest, some of the noblest of that great centre. When Ann Lee brought her great idea into the world she did not see its import. I tell you the Shakers do not understand it any more than the Methodists understand John Wesley or the Presbyterians the works of John Calvin. I tell you the Shakers do not understand, any more than the Quakers do, the beautiful spirit that was at the very heart of their first worker. But something more had to be said. John Murray had to come. Well, how was he led by the spirit? What did be announce? Something new; the perfection and the universality and the all-conquering power of the love of God. Well, I am happy to announce that I am a disciple of John Murray. John Murray had innumerable thoughts about the texts, just as Wesley had, just as the other theologians and ministers have. That is their property; I have nothing to do with that. If you have nothing else to do, read their thoughts; it may amuse you, perplex you; it may teach you what not to believe, but it will enlarge your knowledge of what has been done, and when you come to his idea, you will be at home and happy. I am happy with John Murray, and I believe this moment he knows it and all the others, too.

Now let me call your attention to another instrument-Dr. William Ellery Channing. He read all the thoughts of all his predecessors and the thoughts of those who wrote the Bible and saw that the whole was predicated upon the infinite capacity of the human spirit for eternal improvement! The infinite capacity of all things human for sternal improvement, that is the seed of the whole Unitarian movement. I have plenty of Unitarians, however, who do out always recognize the idea, notwith-standing they preach thought after thought What cultured men they are! What charming literature they evolve. Some of them are the very paragons of eloquence and of cultivation. But I tell you they do not al-ways recognize this idea amid all these beautiful thoughts, that man's capacity for eternal improvement is the basis of all human concern and progress. O. I am a disciple of Channing, too. I sometimes think that when Theodore Parker got hold of the Bible and turned it the other alde foremost it was a new book. He found something in it entirely different from all others. He read it over and again. He had a mind that could take in a whole library of intelligence. The books were gathered in his sacred room from floor to ceiling. You were obliged to go up steps as they do in book-stores, to get at the great domes full of wealth. He could read them in any language and he read the Bible in any language, and he discovered this idea, that man's spirit has within itself, the consciousness of its own destiny; the truth that we are born for a purpose and for an infinite purpose. Well, now, it is not often that we are blessed with that idea. But when we catch it, it warms everything and makes everything blossom as the rose.

· Bo when we come to Mr. Parker, he reaffirmed Ann Lee and Channing, and developed so much more, made the human spirit equal to itself and the repository the prophecies of its sternal career. how often we may think upon that and yet not see the fullness of the grandeur of it! But it is there, and however long we may live, whenever we come to a serious, internal state of mind, we will realize it. was not made for this; I am not at home, I am messy, I am homester. What is the matter with me." Ah, those are the vague thoughts, the savage language of the soul before the speech has arrived, before the intuitions have deciared their fullness of voice. If you only have some light coming

down through those beautiful windows that open up into the infinite, right over head, why, down through the still air you will hear the notes of voices that you will be glad to hear again and again. They will tell you that you are for another and better world and a better career. And I care not world and a better career. And I care not how low or high a man may be in the estimation of his fellows, whether he is in a cell in Center street, or whether he is in a beautiful mansion in Fifth avenue, if he is dark in the summits, he is without God and hope in the world; and whatever can open a higher place in his spirit—a prayer, music or the love of his child—that moment a man feels the primal idea of Theodore Parter. It care not bear it was wanted but ker. It may not last; it may vanish, but will it not be well to cultivate it? Will you not cultivate it?

But here are men about us; let us see. We come dirst to our brilliant diamond upon the bosom of intellectual progress in the religious world-Mr. Frothingham. I cannot any that he has yet developed an idea. His thoughts lie so close to ideas, make a touquet so perfect, that you almost think the tree is here or the stalk or stem. But you find the same down through the histories of the past, and in Mr. Frothingham's discourses and in his spirit you will find the bounded of the thoughts of the past. He knows them by name, he can give them in Latic with a grace that surpasses almost Latin with a grace that surpasses almost any other orator in New York. Let us send our prayers and gratitude after him.

Here is a sweet and glorious spirit, on the ill, trying to make an orthodox church, Unitarian, a church that did turn Osgood over into the Episcopal and did destroy Hepworth. Yes, it destroyed him, that is for a Unitarian, turned him over into a great tabernacle by the Central depot. From that depot he has sent people onward to whenever they propose to go. But you will notice that church is a medium. They cannot make that a Unitarian church. I believe that places are often more mediumistic than persons. The first moment I met Mr. Collyer I remember was in Chicago many Collyer I remember was in Chicago many years ago. I went down some staps—everybody had to go down steps from the sidewalk to get into anybody's house. His was a little house, unpuinted, with a little sign — Robert Collyer, City Missionary. I saw people going in there with bundles of clothes. That was going on all the time. Robert Collyer was belging people to help each other. I do not see that there is any idea to be mentioned further than that he is giving expression to these glorious and beautiful thoughts that associated with ideas have come down with the tide of centuries, surging up against him because he is all sensitive to them and the moment he feels the lapping of the waves of thought, he is kindled, and like the angels who kindie their beacon fires on the pinnacle of their temples, he warms and leads humanity. He is a large and glorious man.

Here is another man, what a genius for work and what a close, critical man he is: He is an Assyrian, who brings to bear the conscientiousness of the Hebrew minc, its determination to carve out clearly, in socordance with righteousness, whatever there is to be done. What a sublime sincerity and enthusiasm there is blazing behind his words! He is one of the live, time men of the times, who is bringing humanity clear out into the sunlight of definite information. Let us be thankful for him. There are other lights that are burning

in our midst. Here is a lady who from Eugday to Sunday is feeding the people about her most excellently—Mrs. Van Cott. I have listened to her; I make it a point to listen to any woman or to any man. Then there is a sweet ministry in our city, who has the simplicity of a child and the sweet majesty of a woman, who declares the giory of truth as it is poured over her tongue. She is giving expression to these thoughts, aspirations, ideas. They are often very harmonial. They are always spiritual and sentimental.

Now I feel thankful that I am alive to-day and here, and I am thankful, good friends, that you are here alive and that you mean from this time to sit down at this table of the feast of the Passover—this table of ideas. Let the thought go. We are Lutherans, we are Calvinists, we are memhers of the school of George Fox, of John Wesley or John Murray, of Ann Lee, of Channing of Theodore Parker, of Froth-ingham, Collyer, Adler, Brigham, all these. But I tell you we are that and something more. I sak you to sit at this feast. The dishes that are brought on are the work of centuries and they are spread upon this ta-

ble before you. I know you will be fastidious. You can not take the side dishes especially, but take time, taste one and then snother. They are all before you. Isn't this the Lord's supper? I know of no other.

I have one more word to say to you this morning and that is, there is another move-ment in the world that has an idea at its beer. It is known as Spiritualism. Oh, how many discords, how many disasters, how many impositions, frauds, false proph-ets and false Christs cluster about this beautiful diamond. What is it? The demonstration of the personal immortality of every human being. Luther did nothing with that, nor Calvin nor any of these per-sons. That is a new idea, and it is central to the progress of the world. We are talking from the Harmonial stand-point. That stand-point is from an idea philos and sopher. Philos, to love; sopher, wisdom.

Etchings, Items, and Criticisms.

BY J. M. PERBLES.

THE KOTTOR OF THE RELIGIO-PHILOSOPHICAL JOVENAL : While far from undersing all the racy lings and theories that the Roy. Joseph ock puts before the public in his Boston fonday lectures, I nevertheless admire the nan. He is evidently in earnest. He dares a granula with avery living land of the dares p grapple with every living issue—dares, and did tell a late Boston audience, mostly rthodox, that "Profs. Zoellner, Fechner, nd Scheibner, of Leibzig University, Prof. ichie, of Stuttgart and Prof. Ulrici of Ialle University are all believers in the eality of the alleged spiritual manifestations." In the same lecture he gave the impudent and arrogant Prof. Hammond, of Yew York, a deserved slap, and then dubs ilm professor of the "Cravat Philosophy."

WAILS PROM THE UNIVERSALISTS. The last autumn Universalist General lonvention, held in Minneapolis, "seems," ays the Star in the West, "to have been uterly lacking in legislative ambition, and complished nothing to mark its exist-

A delegate writing in the same Star pro-iounces the convention "tame" and utterly acking enthusiasm. . . "We have not a ive church in Kansas, since Bro. Bishop's van burned; not one in Colorado, nor Datota, or Texas for in the flourishing State if California), or in any of the territories. and yet we beastfully talk of being the church of the future! Rather let us ask if wo shall have a name to live in the future!" Exactly so. This much is certain: Universalists have a less number of churches

n Boston, and a less number of clergymen active in the ministry now than they had a They are not quite orthodox enough to be ellowabled by orthodox christians; nor iberal enough to be much in sympathy with cultured Unitarians. Hence they stand

Hut another wall! The Rev. Mr. Briggs; Auburn, N. Y., recently wrote to the Uni-rerealist Star as follows:

out in the cold growling and gnashing their

There could be no more inviting field for nissionary enterprise, particularly in view of the fact that some fifteen church edifices n good order and unincumbered with debt dand ready as rallying points for any one who has the zeal and self-devotion to un-tertake the task. . . Into the causes of this lecleusion we are not careful to inquire.... But we may say that our cause has sufferd seriously from Spiritualism. At McLean is fine meeting house with organ and all appurtenances complete, has drifted into the ands of the acherents of this delusion. Those who have been thus led astray have never been indoctrinated with the gospel, and hence fell an easy prey to superstition."

Will Mr. Briggs permit me to tell him before proceeding further, that his ignorance of genuine Enlevium is only availed by of genuine Spiritualism is only excelled by the impudence he manifests in the above

undations. But what is to be done, Bro. Briggs; to resurrect those "lifteen" dead shurches? Pardon me for suggesting that you appoint Rev. Mr. Austin ("who is rarely absent from church"), Rev. Mr. Fiske, of Syracuse, Rev. Mr. Foster, of Utica—all ours and saintly—with some twelve others of like lik, to take charge of them; and I will assume the responsibility of appointing the Rev. J. H. Harter, of Auburn, N. Y., to conduct and install these ministers

into their respective churchat offices.

Spiritualism, a "superstition" and a "delusion," is it? Then I personally know thirty Universalist ministers that are "superititious" and "deluded."

A year or two since a prominent member of the Universalist Society, here in Hammond, N. J., called upon Mrs. Peebles for a contribution to aid in the support of the Rev. Moses Ballou, of Philadelphia. And luring the conversation this gentleman ad-"every member of the Universalist Society, so far as he knew, except two, were Spiritualists "- and yet "deluded," were they? "Superstitions" are they? Will Bro. Briggs permit me to further in-form him that the lamented liev. Moses

Inlieu was an avowed Spiritualist-that he satronized the Spiritualist journals—that as held spiritual scances in his house at Atco, and that I once sat with him in a spiritual circle on a Sunday in Philadelphia it the well-known residence of Col. S. P. Kase. Date you wickedly slander the dead by propouncing the Rev. Moses Ballou "de-

uded" and "auperalitious?" Before the Rev. Mr. Briggs writes for the press ugain, he would do well to study osychic phenomens, quicken his spiritusi pature and read the progressive literature

DARWINISM DARED UPON A MIRACLE.

Turning to Darwin's Origin of Species, 8th ed., p. 429, I find this passage: "Life was originally breathed by the Creator into a few forms or into one; and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a leginning, endless forms most centiful and most wonderful have been and are being evolved."

If the above passage does not involve a miracle in the same sense that the Mosaic record does in asying that God "brenthed" into man "the breath of life," etc., then words have no meaning. It is just a little amusing to see how readly modern Saducees choke and strangle at a Mosaic miracle or a well-authenticated spiritual manifestation; while a Darwinian miracle silps down like buttered toast.

It is but justice, however, to say that Mr. Darwin himself admits considerable change of opinion. These are his words in "Descent of Man," vol. 1, p. 146:

'In the earlier editions of my 'Origin of Species,' I probably attributed too much to the action of natural selection or the aurival of the fittest. I have altered the fifth edition of the Origin so as to confine my remarks to adaptive changes of structure. Mr. Darwin in confessing that he "attribnted too much to the action of natural se-lection," and in "altering" his editions re-yeals his true greatness. Sincerely do I wish that many of Darwin's American disciples, had the modesty and wisdom of their master. As a fact gatherer—as a patient student of nature, Mr. Darwin has few, if any, equals and one class of his facts form a necessary segment in the grand circle of evolution.

COLD COMFORT FROM PROF. TYNDALL AND FROM HARDWICKE'S "SCIENCE TALK."

In Prof. Tyndall's Forinightly Review article, published awhite since, I find the following admissions:
"If asked to deduce from the physical interaction of the brain-molecules the least

of the phenomena of sensation or thought we must acknowledge our helplessness. "The mechanical philosopher, as such, will never place a state of consciousness and a group of molecules in the relation of mover and moved. In passing from the one to the other we meet a blank which the

logic of deduction is unable to fill.

"Religious feeling is as much a variety as anyother bart of human consciousness; and against it, on its subjective aids, the waves

of science beat in valu.

"I could see that his (Carlyle's) contention at bottom always was that the human soul has, claims and yearnings which physical science cannot satisfy.

"It seemed high time to him (Virohow) to

enter an energette protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established aci-

In the same article Prof. Tyndall says, "I agree with Virchow that the proofs of spontaneous generation are still wanting." These are Tyndall's teiling words. "I hold with Virchow that the failures have been lamentable, that the doctrine is piterly discredited."

Prof. Tyndall further says:

If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the prescientillo ages.

There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. "And inasmuch as it is still to its hypothetical stage, the ban of exclusion ought

to fall upon the theory of evolution.

"After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainly of experimental

inquiry is here shut out.

Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to

It a provisional assent."

Hardwicke's Science Gossip in treating of the "contradictions involved in the Darwinian theory" assures us that-

There are some twenty thousand species of animals, and not one instance is known of different species being crossed without sterlity ensuing in the animal thus begot. It seems a law of Nature to keep species apart. Darwin, to anpport his hypothesis, has to assume that there may have been a time when this law was reversed. What would be thought of an astronomer, if he were to argue that though the attraction of gravitation is true now, there may have been a time when an apple thrown into the air would travel forever in space? Darwin's argument is precisely similar, though its fallacy is not so obvious at drat sight If the Darwinian theory be true, a multi-tude of unimals should be discovered in various stages, of physical change, which would dely the efforts of naturalists to classify. As is well known, the reverse of this is true. A skilled naturalist finds no difficulty in placing each newly-discovered animal in its proper order."

DR. WILLIAM CROOKES, AND "RADIANT MATTER."

Among my acquaintances in the enlight-ened countries of the world, there is none whom I hold in higher esteem than Dr. William Crookes, of London. He will accent my thanks for "Radiant Matter" and other documents.

Speaking of Mr. Crooke's contributions to physical and chemical science, the Boston Journal of Chemistry makes this observa-

"Prof. William Crockes is unquestionably the most indefatigable and successful ex-

perimenter now living."
In the closing paragraph of his Sheffield address, before the British Association, he

remarks as follows: "We have in these researches actually

touched the border-land where matter and shadowy realm between known and un-known, which for me has always had pecu-liar temptations. I venture to think that the grafitest scientific problems of the future will find their solutions in this borderland and even beyond; here it seems to me lie ultimate realities, subtile, far-reaching, wonderful."

Golden words these from a man every way the peer of Tyndall, Huxley, and Spen-

All adre with a love for science, Professor Crockes dared to lead off into a field quite unexplored—that field relating to the "fourth condition of matter," sometimes denominated "interstellar ether," where im-palpable emanations, and half-hidden causes play important parts in the realm of

Scientists have long treated of matter in its threefold states, solid, liquid and gascous; but now the fourth condition, the supergaseous, has been discovered. May there not be a lifth, a sixth, a seventh, where matter, better termed spirit-substance, naturally unites and assimilates with essential spirit, thus bridging the chasm, and introducing materialistic -- inclined scientists to the dwellers who people the thither side of the border-land?

HUDSON TUTTLE'S CRITICISM CRITICISED. The Parker Memorial Hall lectures delivered in Hoston, elicit from Bro. Tuttle both praise and "consure-all of which to well As usual, however, in these review offorts, he begins by reminding the public of my "theological education." Of this I am proud—considering it infinitely better to be educated in an institution both literary and theological than to receive little educated than to receive little educated. tion and that in a school rempant with ma-terialism and irreligion. Evidently Mr. Tuttle agrees with me in this, else he would not have sent his children to Oberlin.

And here again comes the old complaint of Bro. Tuttle, viz., that in treating of calvation, I used the terms "Christ"— Christ principle" and "Christ-spirit"-used them n just the sense they were used by Channing, Theodore Parker, and A. J. Davis. The latter in his Penetralia, p. 69, speaks of the "principle of Love, the Christ princi-

That Mr. Tuttle's criticism, touching the terms Christ-Christian—and Christ-spirit. is untimely and exceedingly inconsistent, will appear the more evident when I inform the readers of the Journal, that Bro. Tuttle some time last year became a mem-ber of the Independent Christian Church of Alliance, Ohio—said church giving him a certificate authorizing him to perform the marriage ceremony and enjoy all the advantages of a Christian minister i Possi bly our brother felt when joining this "In-dependent Christian Church," like singing this dear old hymn:

"Ob, what a blessing is this
What a beaven of biles,
How mappakably happy am II
Gathered Inid the fold
With believers enrotted,

But more than this he has joined the 'Knights of the Bacred Cross' in Mantus,

Ohlo. I've only to ask Bro. Tuttle if— "the Sacred Cross"—and the "Independent Christian Church" are not rather "old bot-tles" for the "new wine" he writes so much about Y

Again, Mr. Tuttle faults my opinion as to the location of the human soul. Mr. Davis in his Penetralia speaks of "the centre of the head." as "the seat of the soul." In locating the human soul between the cerebrum and the cerebellum at the point of the pineat gland, or conarium, I followed Descartes, Davis, and intelligent spirits. Mr.-Tuttle sneers at their opinious. Therefore, it is incumbent upon him to tell us where—just where—in the bodily organism the soul is located! My critic believes that the soul is an entity—believes that it exists, and there is no plainer axiom than that whatever exists must exist somewhere, and the term somewhere implies location; therefore I sak Mr. Tuttle-and press the point—wherein the physical organism does he locate the soul? If in the thumb, or foot, or solar plexus, let him say so. But if he does not know or if he has no well-matured opinion upon the subject, he had better have kept still. The man who tears down a neighbor's house without constructing a better one, is considered a nuisance rather than a benefactor.

On Sunday next I speak in Philadelphia Tuesday evening of next week I deliver the opening address in a new hall lately secured by the Spiritualists of New York residing in the vicinity of what was once called Harlem. During the month of March I am engaged to lecture in Brooklyn, N. Y., and so on; there is no end to labor for the willing toiler. The field, now as in the Nazarenee time, is the world. At present I am at home with) my family, and in my library, happiest spot to me on earth.

Hammonton, N. J.

LIFE WITH THE SPIRITS.

By Ex-Clericus. [Conlinued from last Number.]

MY PUBLISHED VOLUME.

Aild now at length I came to the special work for which I beem to have been guided into this parmonious and pleasant retirement, although I was not aware of this pur-pose until some time after my arrival here. I was to prepare for the press a small vol-ume entitled "Spirit-Intercourse," a work which was wholly accomplished during my stay here. Croshy. Nichols & Co., of Boston, then the leading publishing house of the denomination to which I belonged, were my publishers; but I was able to attend to my part of the work at Hopedale, by having the corrected proofs sont and returned by mail. This volume was largely a complia-tion of matter previously published by me in papers and periodicals, so that the under-taking was not a difficult one, but served to occupy my spare time and energies quite pleasantly. In this, as in most other of my enterprise; I was conscious of acting under a strong impelling influence from the highor grade of my spirit helpers and guides. And I have never had occasion to regret that, in this instance. I followed the promptings thus given. I have reason to believe that my little book did a good work in calling the attention of candid and intelligent persons to the subject, then so new and imperfectly understood. . Proofs of this have come to me in various ways, even down to quite a recent period. The last of these was in the shape of a letter from a stranger in Bacramento, Cal., dated some six or eight years ago, from which I take the follow-

Are you the Rey. -PAre you the Rev. — , who wrote a book called Spirit-Intercourse? If so, I owe you a debt of gratitude; for several years ago, I got hold of such a book, and it set me to thinking, and I have been thinking ever since?

aince." The book was not stereotyped, and the one only edition published, has long been

There was one incident connected with the preparation of this volume, that I now feel inclined to give to the public, although by so doing, I may lay myself open to a sus-picion of something like moral cowardice in the past. About thirty pages of the vol-ume were occupied with a series of questions and answers entitled "Conversations with Invisible Friends," various tonics having been discussed in this way in a

manner extremely interesting to me. Prominent among these topics were several of a theological character; and herein it was that the radicalism of the invisible writers was, in some particulars, so extreme as fairly to frighten me into a suppression of some portion of what was given me. I will now give that which was by me ruled out of my published volume, being somewhat encouraged to this course by the fact that, since that time, substantially the same views have come before the public in at least two different forms. I now allude to a pamphlet entitled "Jeaus Christ; the true manner of his death," purporting to be from an original manuscript found among the Essenes; and to a late work of William Denton's, the views of which were mostly obtained paychometrically, the title of the volume being, "What was He?"

The rejected part of the conversations was as follows, my own part not being fully written out, but sufficiently so, I think, to bring out the full meaning of what came from the other side:

Are these so-called miracles to be generally admitted as historic facts? exceptions to this admission, as for instance, those accounts which speak of the resur-rection of dead persons. But these are not wholly incorrect. The pomons referred to were doubtless in an unconscious state, and to all cutward appearance dead. But the final separation of the spirit, from the materlal body, had not taken place, else, in the

very gature of the case, there could have

been no return of the former into the lat-

"You wish to know how it was in the case of Christ; we answer that even here it was much as stated above. There was it is true, an unusual time between his ap-parent death and restoration. But yet it was not otherwise than as already stated. The story of his body being pierced by a soldier, was not of actual occurrence. It was, like many others, on invention of later ages. You do not seem to believe what we are now saying; but we assure you that we speak from certain knowledge when we say that there is no such thing as a return to the body after it has once been fairly

"You may not know our reasons for speaking thus positively; but you will, as we trust, receive our testimony when it is thus firmly and unqualifiedly given. You can sak further questions, if you choose."

In response to a mental question: "You are in doubt as to the truthfulness of our

account from the known fact that the Ro-

man soldiers were not accustomed to do

their work slightly; and this we confess is, at first thought, a serious objection. But the truth is that they did not wish to be thorough, and hence they were disposed to wink at some few omissions from the usual course of proceeding. It is not true that they thrust the spear into his side until it reached his heart; it was only a felgued action on the part of the soldier employed. You do not seem to accept what we are saying; but we assure you that our state-ment is made on the best authority; we mean that of persons who had something to do with the transaction. We do not mean to say that our statement is made on the present personal authority of Christ himself, but only on that of a general belief which has ever prevailed in the Spirit-world and which rests upon a statement that original inally came from that high source. You seem staggered at this claim to a full knowledge; but you should not doubt its truth, for we know what we say on this point."
How can we reconcile this with his own

prophesy concerning his death and resurrection - "You must not suppose that what was attributed to him in this respect, actually came from him; it was an inference which others drew from a supposed fact that another recorded. It is not true that he said that he should be put to death and rise again. It is only true that he said he should be put to death. He did not come to life ngain; he only recovered from a deep, deathlike awoon, and then lingered for a while among his disciples until the time of his

natural departure came, which was not long after that severe experience when all forsook him and fled, withet he suffered and bled to perfect exhaustion."

Were any of his friends in the secret of

this strange transaction? We do not know as to that; but it is not probable that they were. They supposed him to be dead until they went to embaim his body.

What then must be said of his ascension,

or the final mode of his departure? "He did not ascend in the manner related; he only died in a natural and quiet way. . Yes, there was deception among his friends in this. They thought it would not do to admit what they now knew about his not dying upon the cross, for fear that the old en-mity of the Jews would be revived. They therefore invented the story of his resur-rection and acception. It is true that Paul, and some others believed firmly in this, but it is no less true that they were mistaken: You need not think so atrangely of this, for it is only one of the many instances of a self-induced faisity. But Jesus himself gave no sanction to the imposition. On the contrary, he did all in his power to prevent it. But after his severe suffering upon the

cross, he was feeble, and not able to do much until the time of his actual death, which was only about a week after. His body was then taken and buried secretly." Were any of the apostles knowing to this transaction?
"Probably not; they were only his most intimate friends and relatives who contrived and carried out this design. 'He was

not with his apostles after the event of his suffering; it is a mistake of the New Testament records when this is said. "But you must not dwell longer upon this topic; it is a difficult one to you, we know; but you may fully rely upon what we have said as being the truth."

Will you indicate any others of the miracles that are not historically true? "It would do no good, and might do harm by shaking your faith still more seriously; so we would rather not at present. You can, however, ask questions in regard to some particular ones, if you wish; but it is our opinion that our time might be more profitably employed."

Thus have I given entire, what of these

conversations was suppressed in my pub-lished volume. I am very positive that the replies to my questions did not come from my own individual mental action. The view of the case was novel to me; and its expression was a forced, rather than a voluntary one. It is true that by a sudden and energetic action of my own will, I might have thrown myself out of the guiding controi but I was too much interested in watching the unfolding of the new thoughts to do this. Besides, the writing was done so rapidly, and with such an emphasis of willforce, that I was as it were, fascinated in my position until the impelling power was

withdrawn. To be Continued.

> Are All Human Souls Immortal? BY SAMUEL BARLE.

Itseems that the above proposition has become a topic of quite general discussion, if not of general interest to the readers of the JOVENAL. I have been interested as well as amused, at the different positions taken, and the different conclusions arrived at, by different contributors upon this subject. If the solution of the above problem is of such transcendent importance as brother Case supposes, it becomes quite important that it be authoritatively settled, but who will settle it? Judging from the attempts that have been made, and from the widely different conclusions arrived at, it will be a long time before Spiritualism is reduced to a science, if it depends, as Bro. Case imagines, upon the solution of this problem, especially if such decision depends upon the mere opinious of different individuals. The living have been interrogated, the so called dead evoked. Seers, clair voy-ants and mediums who profess to hold converse with the denizens of the other world. have been consulted, and the end is not yet, some affirming and others denying the proposition; yet I do not consider this discussion as labor lost, for many valuable lessons may be learned from these conflicting conclusions, even when coming from a source we might reasonably expect would be able to inform us definitely whether the dectrine of infant annihilation is true (a conclusion, it seems to me, to be inevitable, if the propositions or statements of Bros. Case and Tuttle are true); a sentiment that every instinct of my nature repudiates, and is only second in the category of absurdities to the old theological notion of infant damnation.

Bupposing these conflicting statements and conclusions to have been made by spirits in the other world, may we not reasonably conclude that "death is not a great step in advance;" that the second life is not vast-ly removed from the first, either in the highth of the grade, or the consciousness thereof, as has generally been supposed. Strip death of its vagaries; make it a com-mon sense matter; call it simply a step-forward in continued existence, and that the apparently mysterious change neither makes one better or worse, more wise or foolish. Then these contradictory statements and conclusions, will seem less in-consistent with the reputed gravity of death, and it will not be expected that filiterate spirits will know more than living sages

or a "thus saith the spirits" be a finality—a lesson. I fear, that many who claim to be Spiritualists have yet to learn. It will also teach us not to be discouraged, for there are many things in this life, the nature of which we would like to know that those in the second, at their best, would be unable to tell us.

I have not the vanity to attempt an analysis of the human soul; the subject is too yest, too complicated too subtile for my feeble powers. I believe that nothing but its eternal Author, can fathom its intricate susceptibilities or determine its ultimate possibilities. But there are a few propositions or statements made by Hros. Case and Tuttle, to which I will call the attention of the readers of the Journal. I do not think their conclusions are logically drawn from the premises stated; neither do I think their premises are true, and in either case it would be impossible to arrive, with any degree of certainty, at the truth or falsity of the matter in question. Bro. Case utili ms It is the brain that makes the mind or intellect, and it is the intellect that confers immortality." Both these propositions are mere assumptions, and both mooted ques-tions, and stand in need of proof; hence they are not premises from which correct conclusions can be drawn. The converse of the first proposition would seem to me to be the lifet proposition would seem to me to be nearer the exact truth. Again he says. "A well developed physical brain, harmoniously-organized, will produce a good intellect, and a good intellect, well balanced, will cause one to live in compliance with the laws, and this obedience will confer immortality—which statements are subject to the same objections as the first. But will Bro. Case explain to us what developed the physical brain? What causes it to be harmonlously organized, and what caused it to produce a good intellect? If intellect or mind is the product of a physical brain, will he also tell us how a product can contain properties and principles that do not exist in the producing cause? Will heaffirm the old proposition that "Something may come from position that "Something may come from position." nothing?" a conclusion unavoldable if his premises are true. Nor does his explanation, when he says, "By the brain I mean not to be understood strictly in a physical sense, but as representing its mental characteristics." help him, for if the physical brain had mental characteristics, it must of necessity had intellect, in which case the intellect could not have been the product of the brain. The brain could not have been both cause and effect at one and the same time. How did individualized intelligence derive its. existence, save by virtue of an intelligent cause, I cannot understand, and would like to be informed.

Again, if it is true, as Bro. Case affirms, Again, it is true, as bro. Case surring that the intellect is a product of the physical brain, (and admitting, as all must that the physical brain is subject to death and decomposition,) does it not logically follow from the premises assumed, that when the brain is decomposed the intellect will cease to exist?—not proving conditional immortality, but the total annihilation of all ment The difficulty with Bro. Case's argument, I think, is in attempting to solve purely spiritual problems from a physical or material standpoint, when no analogy exists between the two. Because a persistent violation of the laws of our physical bodies will produce death here, he infers that a like violation or disobedience to law in the after life, will produce spiritual death or annihilation, and his whole argument is based upon the sup-position that an exact analogy exists between the operation of the laws in the two worlds, and if such analogy actually exists, as Bro. Case supposes, the matter of continued existence and its duration can be very easily determined. We know that the physical organization, without regard to chedi-ence or disobedience of law upon the part of the individual, is liable to be destroyed in thousands of ways, being dependent upon all previous conditions and relations for its production, sustentation and development, and is necessarily subject to an almost end-less variety of casualties incident to such a vast variety of conditions and relations any one of which might put an end to its existance. Now, if Bro. Case's analogy holds good, there must be an almost endless number of ways by which spirit existence might be, ended, without regard to obedience or disobedience of law on its part.

man, that all must die sooner or later, and that the "littest" only survive a period of about three score years and ten, the average duration of life on the globe being about thirty-three years. If Brother Case's analogy holds good, the average duration of spirit existence will be about thirty-three years, and in any case not to exceed about one hundred, regardless of obedience to law. Again, he says that he does not believe in the sentimental notion that all the dishunest, wandering, deceitful Diakka of the other world, are to be redeemed, since they have no aspirations for any thing good, but glory in wickedness and persistent viciation of law. This to a certain extent, it seems to me, is the reiteration of the old theological notion of the fall of man through disobedience, and as a result total depravity. Does Bro. Case really believe there ever was, or ever will be, in this or any other world, a human being so deprayed that he is wholly bad, without one spark of good to relieve his baseness; and so hopelesaly lost that he has no compassion in his soul, no touches of pity, no chords of love. no aspirations for any thing good, no desire for improvement, but glories in wickedness and persistent violation of laws? I can't believe that such a being ever existed, except in a distempered imagination.

It is also a law pertaining to the physical

Bro. Tuttle agrees with Bro. Case in regard to conditional immortality, but thinks that, instead of immortality being conferred by obedience to law, the human soul as an entirety depends upon an outgrowth of progressive development; that a certain de-gree of rednement is absolutely essential. above which is immortality and below which is nonentity; that no certain time can be given when man becomes immortal, that depending upon the infant's development, and that spirit existence may be limited by a day, a year, a thousand years, and then expire. Such are the teachings (says Brother

Tuttle) of his spirit guides, etc.

Query: Have the spirit guides of Brother Tuttle or any other person, arrived, through progressive development, at that stage of mental growth that they cannot annul their charters to sternal life, and are they con-scious of the fact? If not how do they know that immortality is a fact? If they have, is it not reasonable to suppose they might toll us with certainty whother infants departing this life, have attained, or can by the same law of development attain, this condition in the next? It requires no great amount of mental growth in this life to de-termine whether infants develop into manhood and womanhood, and I cannot see how it could be more difficult for spirits out of the body to tell whether infants depart-ing this life, attain immortality through progressive development in the next? Is

Concinsed on Third Page.

Woman and the Household.

BY DESTER M. POOLS. [Metuchen, New Jersey.]

"Let us do our work full well Both the unseen and the seen; Make the house where gods may 6well Beautiful, guire and clean. Else our lives are incomplete. Branding in the walls of Time, Broken stairways, where the feet

Blumble, as they seek to climb. Build to-day, then, strong and sure, With a firm and ample base; And arcending and secure,

Shall to morrow find its base. Thus alone can we attalu

To those turrets where the eye Secathe world as one vast pla And one boundless reach of sky."

It is easy to utter a host of platitudes concerning the coming woman. She must be this; she must not be that; in fact, the pluperfect degree will express what is required. No matter that our world is very young and untrained; that society is in an incheate condition, and that the mental and moral atmosphere of the planet is subject to as many storms and excesses as the physical atmosphere. In the midst of all this confusion of things, one truth is fixed-that

woman must be perfect. Underneath this arbitrary and unreasonable requirement, without any pretense of perfection on the part of those who make it, lies a great truth. It is, that the womanly nature is the leader in ethical and spiritual development. The divinely pure Madonna of the past, is only a prophecy of the future. That she is yet to find her queenship regally in the realm of the moral, as well as the effectional faculties is an intuition where affectional faculties, is an intuition univerand to the race.

But, for the present, we need to keep our feet firmly placed on the actual facts of existence, and study the application of the law of Use. There may be aspiration and inspiration amounting even to genius, without freedom for its exercise, or strength of body to carry out the soul's beheats. As liberty is rapidly approaching, we must take care that the physical development keeps pace with the psychial, else we lose the vantage ground so hardly gained through the amelioration of unjust laws and an en-

lightened public opinion.

Of one thing we may be assured: that the coming woman will be a splendidly and healthfully developed being, with harmonious powers gracefully expressed.

Let us hear what Dr. Thomas A. Emmett, of New York city, one of the most eminent

physicians and surgeon-in-chief of the Woman's Hospital, says of the physical rearing of girls, and ponder on the change which must take place, ere woman is litted for her work: "With the first step to womanhood, the young girl begins to live an artificial life, as a tribute to a degree of civilization and progress which is only consistent in a general disregard of all laws of health. The girl of the period is made a woman before her time, by associating too much with her elders, and in diet, dress, habits and tastes, becomes at an early age, only a reflection on a reduced scale, of her elder sisters. She may acquire any accomplishment, and yet be kept in blissful, ignorance of the simple. lest laws of her own organization or of requirements for the preservation of health. Her bloom is as transient as that of a hothouse plant when the flower has been forced by cultivation to an excess of development. by atunting the growth of branches, and limiting the spread of root. She scarcely enters her teens before custom dictates a change in her modes of dress. Her shoulder-straps and buttons are exchanged for a

"Imperceptibly her waist is drawn into a shape which was nover intended by nature for the organs placed there, and as the abdominal and spinal muscles are seldom brought into play, they become atrophiedunder any circumstance, the abdominal muscles are compressed and displaced, while the woman needs, more than the man, the full play of all those muscles. It is true that by custom, for centuries the waist of of the female has been compressed, but this evil, not to a great extent counteracted by the observance of laws for the preservation of health, now disregarded, monstrous and permanent evils result from this compresalon and obstruction to the circulation.

"As soon as change is made in the dress from that of a child, custom also demands that she should be protected by vali and gloves from the rays of the sun, and she soon becomes as well blanched as the wellcultured colery stalk. And since blood needs the chemical effect of sunlight directly on the skin, anomia is established chiefly from the deprivation. This state of the blood is a potent factor in the generation of all diseases depending on impaired nutrition, and entails conditions likely to baffle all medical efforts.

"In order to reach the highest point of physical development, the young girl should pass her growing years free from all exciting influences. She should be kept a child as long as possible, and made to associate a line as long as possible. ciate with children. Her dress, diet, and habits of life should be as carefully looked after as if she were still a child, and above all, the habit of regularity should be observed in all details. Her mind should be occupied with a very moderate amount of study, with frequent intervals, of a few moments each, passed when possible, in the open air. Then let the young woman spend the same years in the completion of her studies as are given by the young man to his course, when she will have reached a better age, and by ordinary care, be in bet-

ter physical condition for her work.

This would necessarily delay her entrance into society for several years, and at the age of twenty-five, when she would have acquired her full physical development, she would be better fitted to become a wife, and would retain youth and vigor many years

GENERAL NOTES.

longer.

A Universal Peace Society is organized, with a badge, as its insignia, of white, green and orange silk, on a back-ground of black velvet. Its headquarters are the offices of the New York Review, New York City. Its members refuse to bear arms. Its originators have faith in the noiseless movement of the first christian century, and believe that the cause of peace and that of labor are inseparably interwoven. Whether this society will have more success than that of the old Peace Society, remains to be seen. It will, at least, have a moral influence, proportioned to the wisdom of the movement, no less than to the members which it aggregates.

The military expenses of Europe for the

000,000. This vast sum, expended during times of peace, does not include the loss to industry by the withdrawal of neveral millions of healthy men from agriculture and the industrial arts. England stone furnish-ed \$160,000,000, or over six dellars each, to every man woman and child in the island, a sum sufficient to redeem the poor from want and make every household one of comfort. And how does a standing army affect the morals of a community? It is a plague-spot spreading desolation and ruin through society; a curse, redeemed by no virtue. To woman, the evit is incalculable. Millions of the unwedded, who are entitled to home and happiness, are driveneto dire distress and want, and many in dispera-tion, fall into the horrible pit of prostitu-tion. In times of war, it is women and children who are the greatest sufferers. It is good to know that Mr. Gladatone throws the weight of his great influence in favor of disarmament. Whether the world at large is sufficiently removed from the selfishness and rapacity of savagism to become amenable to purely moral forces, is questionable.

A man was recently brought up before a magistrate in New York City, for brutally abusing his wife. She had been beaten, bruised, and permanantly injured, by her "protector," and had been for years. The Judge, in giving him the extreme penalty of the in giving him the extreme penalty of the law,—sending him to the work-house for six months,—regretted that justice favored animals more than women. "If he had similarly maltreated his horse," said the Judge, "I could have put him where he would do no harm for the space of two years. As it is only his wife who is the victim, I am limited to a quarter of that time." We should year much like to know time." We should very much like to know that Judge's sentiments on the subject of voting, woman's sphere, a wife's inherent rights and questions of that nature. It would not be very difficult to conjecture the views of the poor wife, or that of any reasonable person.

Continued from Second Page.

it possible for a spirit to know (judging from Bro. Tuttle's standpoint), when he has passed that line "above which is immortality, and below which is nonentity, or when a human soul as an outgrowth of progressive development becomes an entirety or perfect woul?"

Is the doctrine of eternal progression true? If so, at what stage of eternal progress does the human soul become an "entirety" or perfect soul? Supposing that doctrine be true, and there is a germ in every human soul at conception capable of almost unlimited expansion, and of eternal progress through development and consequently subject to eternal change, may not the soul of an infant, (even when viewed from Bro.
Tuttle's standpoint) all time considered, be
called an entirety in the same sense in
which a spirit can with ten thousand years
of development (if a limited intelligence
can in any true sense of the term be considered an entirety) when the human soul in any stage of its eternal pligrimage and growth must of necessity be an imperfect soul for the want of infinite expansion. Pininwell, Mich.

Are All Souls Immortal?

To the Editor of the Religio-Philosophical Journal:

The above important question seems to be exercising the minds of many in your valuable paper, as well as other public journals, at the present day. A calm, dispassionate discussion, conducted with decorum and respect for all views and opinions, number of strings to be tied about her walst, and the additional weight of an increased length of skirt is added. She is unable to take the proper kind or amount of exercise, even if she were not told that it was unlady like to make the attempt.

avoiding carping criticism and personal allusion, with a desire for truth and social exchange of sentiments, will do much towards settling this vital question. In presenting my views to your readers, Mr. Editor, I do so for mutual benefit, and will exchange the settling this vital question. say that with Webster, in his signification of immortality, I can not agree. If immortality means eternal life, without change or death, then I deny the fact or possibility of the immortality of any soul. I claim that all particled matter, however small, has inherent within its own nature the essence of eternal existence in some form, and that it may exist and continue to exist; it must agree with its negative change or death. Positive life and negative death are partners which cannot be dispensed with; the cessation or death of one, must by the law of necessity destroy the other. Progression is but another name for change, and that life may be maintained, rest, sleep, or death is necessary, as all active, positive elements need recuperation for healthy action of both soul and body.

One Paul, years ago, declared that this corruption must put on incorruption, and this mortal must put on immortality; but nature denies his foolish declaration, and proves that corruption and immortality can no more unite than oil and water. If matter was created, it must have an end: then good bye to immortality; but if it eternally existed, as all reasonable minds allow, then it has within itself the elements of eternal duration and progressive immortality, as much to-day as it will ever have. If Paul's reasoning is correct that all are mortal in this life, then mortality must be destroyed before immortality can exist, and beings composed of immortal elements, would com

prise a new race entire, and the present life would be the end of all mortal beings. Again, Paul asserts that Jesus will reign till he has put all enemies under his foot, and the last enemy that he will destroy is death, and he that has the power of death—that is the devil. What idea Paul had of the word destroy, I know not but in the sense in which he uses it it would mean annihilation; but as death, power and devil are aggregations of matter permeated by spirit, consequently is life. He should have given us the locality of annihilation or nothingness, where something could be put and yet lost. Jesus would take a strange way to redeem the world by destroying death, which is the sustainer of life and the harbinger of happiness eternal. One half of the duration of this life has been spent in the embrace of unconscious aleep or death. or death.

Once more, it is said that Jeaus will reign till all opposition shall be destroyed. Can it be possible, mighly expounders of the law of nature, that repulsion will cease to exist? If so, attraction must cease also; worlds could not move in their orbits, the blood could not circulate in our veins, nature could not grow and round herself in harmonious proportion, and would finally culminate in universal death. If Jesus did or would indorse these sayings, I would advise him now to give up the kingdom unto nature's God, for he does not seem wise enough to keep the machinery of worlds in motion, and I think the sooner he lets nature take the beim the better it will be, and he with Paul and the rest of his coadjutors. can retire into the shade and learn the first last year has just been announced as \$300, | letter or the appeared or extended this fact, letter of the alphabet of science. When

that life cannot exist without death, its counterpart, and that all penitives must have their negatives—not in this life only,

but healt future existences. Nature's God teaches us the law of eternal progression from the least particle of matter through all gradations of life, from the mineral to the vegetable, and through all progressive animal existence, and finally culminates in the kighest form of the Anglo-Saxon race. If there are one or more Gods. they must have come up through the same eternal progressive steps, being re-incarnat-ed from one form of life to the next gradstion or form above it, in order to gain knowledge, which only comes through expertence. Every atom or entity had inherent within itself, all forms of progressive existence. Each atom was and is a micro-coam of all there is in the broad universe. It having all possibilities of any other atom within itself, it did not have to go out of itself in order to pass through all forms, neither has it lost any one form through which it has passed, but clothed each one with the experience of a higher garment of life. All that each entity can ever gain in its eternal spiral round of progression by its partaking largely of the forbidden fruit, is knowledge, and this is gained by experience through which it has passed. Each atom has then within their eternal exist ence and is a part of the infinite whole, whose body is negative, whose positive life the soul. M. L. Shehman, M. D. the soul. Adrian, Mich.

Book Notices.

PALSE LIGHTS AND DARK SPOTS IN SPIRIT. UALIAM. By Christian Beliners, Pp. 48, octavo -- pamphlet. London: E. W. Allen.

The author starts with the question-Why is Spiritualism progressing so slowwhich he answers by saving: "My hellef is, that the human race has lost, under the crush of Materialism the faculty of reasoulog rationally—that is after unbiased, clear and correct observation of facts them. selves before setting out in the construction of conclusions. A still more powerful enemy against the dealer of spiritual knowledge is the gigantic blunders which may be taid at the door of Spiritualists themselves, foremost, the feverish, often idiotic en-thusiasm about the otherwise important enough elementary manifestations of spiritual agency."

The section devoted to "Dark Spots" is almost entirely a discourse on intemperance, and has no more relation to Spiritualism than to the juggernaut.

The pamphlet professes to be critical, and to discard the untruthful and distasteful. In his own concelt, Mr. Reimers is the prince of critics. He criticises the art, the music, the literature of Spiritualism. He attempts to be facetious and startling in experience, while he is really only "slangy," as shown by such 'sentences as "then you will cock your ears," "took hold of a chance for a spec," "that giant medium, Dr. Monck," etc. He accuses Home of writing his Lights and Shalows," because of "a crayl .g for notoriety," an accusation as false as could well be made. One fault he finds with spirits is their teaching tem-perance and the disuse of tobacco, and he says with the self-sufficiency of an autocrut; "a good cigar or pipe is often a blessing. Not with tobacco, but "bad baccs," he hus reprobation.

As a specimen of Mr. Relmer's delicate

style, take the following:

"The hot, ambittous Spiritualist, in his progress towards saintliness (a tremendous long round in one day), cuts a queer figure indeed, and forms a vexed problem for nat-ural history. I once observed two Spirit-ualists—a he one and a she one—exchang-log piquant glances, both being married but not one to another."

He evidently would cast a stone at "Freelove," to gain applause, and in the next paragraph he virtually admits all the socialists

Spiritualism, in America, has had many strange writers in its support, but it never has had a Reimers, and it may be thankful that with all the many burdens it has had to bear, this calamity has been spared: If there is anything disgusting, it is to see a writer arrogate great critical ability and scientific accuracy, and then swallow everything indiscriminately.

If Spiritualism has failed to make progress satisfactory to Mr. Reimers, he may rest assured his efforts will not accelerate, nor will they retard. They will furnish food for opposers, and believers will read with anything but pleasure. He utters many truths, but in such a boorish manner, the refined reader will instantly recoil from his pages.

Magazines for Murch Received.

The Atlantic Monthly. (Houghton, Os-good & Co., Beston and New York.) Contenta: Reminiscences of Washington; Pepi. ta; Accidentally Overheard; Flowers in the Dark; Egypt under the Pharachs; Some Intimations of Early Childhoo! Areonagny; The Undiscovered County Year Eong; Literary and Philosogical Manual Maraches (1984) uals; Her Shawl; Hanuah Dawston's Child; English in England; Helen's Cup; The Memories of Madame De Rémusat: A Ger-man Agitator and a French Dilettante; Washington Irving; The New Departure in the Public Schools; Prisons and Penitentiaries; The British Civil Service; The Contributor's Club; Publications Received.

The Popular Science Monthly. (D. Appleton & Co. New York.) Contents: The pleton & Co., New York.) Contents: The Agriculation of Ideas, by Wm. James, M.D.; Dolmens in Japan. by Prof. Edward S. Morse; The Study of Political Economy, by Henry George; Wards Natural Science Establishment, by Prof. Joseph Leidy; The Force behind Nature, by Wm. B. Carpenter, F. R.S.; New Views of Animal Transformations, by Edmond Perrier; The Duty of Enjoyment; Intemperance in Study, by D. Hack Tuke, F. R. C. P.; Water as Fuel, by Wm. C. Conant: The Early Free Schools by Wm.-C. Conant: The Early Free Schools of America, by Alice H. Rhine; Prehistoric Ruins in Southern Colorado, by Henry Gannett; The Convents of the Capuchins, by Arthur Searle: Athletics in Schools; The Matemata, by E. Sauvage; Frust-Phenomena in Southern Russia; Sketch of Carl Ritter (with partrait); Correspondence; Editors Table; Literary Notices; Popular Miscellany; Notes.

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Editorial Notes of Travel. .

The monotonous daily routine duties of the editor of a spiritual paper, added to the cares and responsibilities of his position, strongly tend to mold him into a fixed groove, to lessen his scope of vision and to affect his judgment on practical matters of highest concern in this utilitarian age. To fill the position with even approximate success, these tendencies to isolation, machinework and hobby riding, must be rigidly guarded against. To work for the people, the editor must mingle with them, partake of their joys and sorrows, hopes and fears, listen carefully to the suggestions of those old in experience, and carefully garner the stores of wisdom accumulated by intelligent students of our phenomena and philosophy. And when one aspires to conduct a paper uponl un independent, unsectarian, scientific and philosophical busis as we do the Jounnal, it is all important that he should mingle with intelligent, cultured non-Spiritualists; such collision of minds is necessary to enable one to grasp the whole truth, for there are innumerable workers outside of Spiritualism, giving us precious spiritualitruthe justan valuable and as deeply. inspired as any emanating from Spiritualists. Thomas, Swing, Collyer, Savage, Adler, and hosts of others are at times just as trulyinstruments for disseminating spiritual truths and so fully inspired as are may of the bright lights in our own ranks. The more learned and cultured the medium, other things being favorable, the greater is the facility with which the Spirit-world can express itself, and contact with such minds is essential to those who aspire to bring the world to a knowledge of the stupendous facts and transcendent truths of Spiritualism. Again, the mind must often be electrifled by powerful opposing views before it ean do its best work, and frequently the clearest sparks of spiritual truth are the results of such collision. Furthermore, there are rich velue of spiritual knowledge which can only be worked by visiting the homes where they are concealed and where in genial, pleasant converse, valuable, and heretofore hidden treasures, are secured and laid away for future use.

Realizing all these things most acutely. we have striven to the extent permitted by our onerous duties, to take advantage of them all, and whenever opportunity offers, we make the most of it. For six months past we have been daily on the watch for the propitious time, when, accompanied by the woman to whom we are indebted for more than seventeen years of happy married life, and to whose active daily assistance in the office for the past three years a goodly proportion of the success of the Journal is due, we could take a trip through the principle eastern cities. One morning in January the consummation of our desire seemed as far from fulfilment as over. when auddenly we felt that mysterous flush, which we have long since come to recognize as from the Spirit-world, and instantly all seemed ready for the journey; within an hour it was settled that we should start on the evening of the 28th.

Arriving in Brooklyn on the morning of the 30th, we at once sought the hospitable home of Mr. and Mrs. S. B. Nichols, where such a hearty welcome was given us that it will ever be remembered. We were agreeably surprised to find other guests also in the persons of Mrs. Augusta Cooper-Bristol and Mrs. Hope Whippie. After breakfast, Judge Good called in to pay his respects, and accompanied us in a call upon Dr. Wm. Fishbough, with whom we passed a profitable hour in listening to his masterly exposition of problems which have long occupied his attention. Later in the day we called upon our old friends, Dr. and Mrs. Crowell, and were gratified to find them in better health than we had expected. In the evening we spent several hours most happily at the public

RECEPTION BY THE BROOKLYN FRATERN-

tendered us before leaving home, an ac-

count of which by Mr. Nichols has already

been published. Saturday the Sist was busily passed in calling upon litto. A. J. Davis and others, and in the evening we attended the meeting of the Brooklyn Fraternity, where Mrs. Bristol was announced for a lecture. Every seat in the hall was occupied and the audience was one of the most intelligent we ever saw, one of which Bro. Nichols was fully justified in being proud. Mrs. Bristql's. tecture was an able effort, evincing much research and a heart full of love for humanity; this lady possesses one of the finest' molded heads we ever saw, and her caim, curnest, spiritual rage is one never to be forgotten. Sunday, Feb. 1st, was quietly passed at

the elegant and happy home of Dr. and Mrs. Crowell, the latter delightfully entertaining Mrs. Bundy, while the host aided by Judge Good, caused us to lose all note of time. In. the evening, through the courtesy of Dr. Crowell, we were able to spend an hour with Mollie Fancher, in whose sacred chamber we behald the most wonderful exhibition of the power of the spirit over the body that we ever expect to see on earth. In a darkened room whose walls are profusely decorated with the invalid's artistic work, lying on a handsome bed, was the object of our interest. Though totally blind and so sensitive as to be unable to bear the sun's rays, never free from pain and often suffering intensely, yet her countenance is cheerful, her mind bright and active. Her spiritual sight onables her to read books and do the most delicate funcy work and coloring, it is claimed; we were shown many specimens of wax flowers, autumn leaves in wax. crochet and needle work, said to be done by her. During our interview she held a witty conversation with Dr. Crowell, whom she holds in high esteem; in reply to his question, "had she road his last book and what did she think of it," she replied: "Yes, most of it, but don't ask me what I think of it; ask me something easy." An inquiry from Mrs. Bundy elicited the following reply: "O, yes, a great many sorrowing people" come to me for their comfort; they pour out their woes to me, and I have a little room in my heart for the troubles of each, which I lock up and send them off with lighter hearts." That strong men and women should seek this poor, blind, bed-ridden aufferer for apiritual aid and comfort, seems at first a strange anomaly until we remember that her spirit is held by so slight a tenure to its earthly tenement as to render her practically almost a desizen of the Spiritworld and enables her to bring therefrom the stores of spiritual consolation and wisdom, which she so cheerfully bestows upon the seeker. Next to the invalid in attraction is the loving devotion and sweet spirit of her aunt, Mrs. Crosby, who has given her life to the care of her niece. We also met a brother of the invalid, an unusually fine appearing young man. Procuring a trifling memento of our visit, we bade them adleu with a feeling that we had seen the gates Mar and looked through into the world beyond.

A RECEPTION BY MR. AND MRS. HENRY J.

was given us on Monday evening the 2nd inst., at their residence, 128 West Forty-Third St., New York, where they had invited a goodly number of prominent Spiritunlists to meet us.

The elegant pariors were filled with people, nearly all of whose names are more or less familiar to our readers, and many of whom we had often met before, but who now for the first time had the opportunity of greating Mrs. Bundy. After an hour of conversation, Bro. Newton called the company to order and brief remarks were made by a number of the guests, on the subject of Spiritualism, its mission and the proper methods for investigation and observation. We were greatly gratified to find a unanimity of sentiment closely in accord with the policy and methods of the Journal. One statement made by our host in the course of his interesting rumarks we wish to record; speaking of the investigation of spirit phenomena, he said, A manifestation that can be accounted for in two ways, possesses no value for me." Here is the deliberate judgment of an earnest intelligent Spiritualist of scientific attainments, who is spending as much time and faonly as any man in the country. We ask our readers to carefully ponder his remark and all that it implies, and to follow it in their investigations, rejecting everything purporting to be of spirit origin, that is doubtful or uncertain.

After the hour of speech-making on spiritual matters, Mrs. Newton-brought us back to earth by serving refreshments, and at a late hour, after a mest enjoyable evening, the company slowly and regretfully opparated.

Among the guests were Mr. and Mrs. Andrew Jackson Davis, Mr. and Mrs. J. H. McVicker (of Chicago), Mrs. Helen T. J. Brigham, Mrs. E. L. Saxon (of New Orleans), Mr. and Mrs. Chase, Mrs. Hester M. Poole, Mr. and Mrs. Van Horn, Mr. and Mrs. Austin, Mr. and Mrs. S. B. Nichols, Mr. H. Van Gelder, Mr. John Bullene, Mrs. Emma F. Jay Buliene, Mr. and Mrs. Smith, Mr. Geo. H. Jones, Mrs. Dr. Slocum, Mrs. Coleman, Mrs. Evans, Dr. and Mrs. J. V. Mansfield, Mr. Sturgis, Mr. Taylor, Mrs. Volgele, Mr. and Mrs. Cozino, and others.

Tuesday, the 3rd, we were the guests of Mrs. and Mrs. Bullene at their residence, 345 Fifth avenue, nearly opposite the marble palace where Mrs. Stewart lives in splendid loneliness. Our readers who were interested in Spiritualism twenty-five years ago, will recall with a glow of pleasure the ings, and altogether the cabinet presents a at work. After the scance we had a few and spart from the body, than I can con-

beautiful and wondrously gifted trance speaker. Emma Jay, who in later years as Mrs. Bullene, has done most effective and lasting work for the cause. Though a delleate, fragile woman, she has a masculine strength of mind, which united to her quick intuition and correct moral discrimination, the whole supplemented by a sweet and beautiful spirit, renders her one of the marked characters, without mention of whom no history of modern Spiritualism can be complete. There is no place more at tractive to us than the private parlor of this noble woman, and we are glad to learn there is some prospect that she may again enter the lecture field. Among our catters on this day was our highly-prized friend, Mr. Bronson Murray, in whose company we called on Mrs. Jowett in her beautiful new home on East 67th St., where we found her as vivacious and interesting as of yore, with her faithful, devoted friend, Bliss Phoebe Hull, for a companion. Accepting Mr. Murray's courteous offer to give a dinner in our honor the following week, and leaving Mrs. Bundy under the generous roof of Mrs. Jewett, we left on Wednesday evening the 4th, for a brief visit to Boston. During our three days' absence, Mrs. Bundy received every attention from our numerous friends in New York, attending a reception at Mrs. Deveraux lllake's, where our gifted contributor and esteemed friend, Mrs Saxon, was the guest of the evening; also a gathering of notable workers in woman's interest at Dr. Lozier's.

In Boston we spent three very active days, receiving numerous calls at the Parker House, and finding when the limit of our stay had arrived, that we had not got haif through our previously arranged programme, and must leave without seeing a quarter of the friends we had hoped to call upon. Among the first we went to see was our gifted friend, Lizzie Doten, whom we found living very quietly trying hard to gain health and strength, which let us hope, both for her sake and the good of Spiritualism, may soon come to her. Thoughentirely out of acfive life at present, her books of poems are silently and steadily doing their work in thousands of families, and she is held in loving regard by tens of thousands who will never see her face.

We had a sitting with Mrs. J. E. Potter, who has no superior as a trance test medium, and as has always been our good fortune when seeking communion with our spirit friends and counsellors through her mediumship, we received many fine tests and much good advice and encouragement from those in spirit life, who have a special interest in the spread of spiritual knowledge, and who believe the Journal is one of the most effective means for the accomplishment of their beneficent purposes. In addition to her medial gifts, Mrs. Potter is a relined, intelligent lady. Thè first person to greet us on arriving in the city was that indefatigable investigator and genial good fellow, E. Gerry Brown, who having spent all-bismonsy and several years-time in trying to prace Spiritualism in Boston upon a higher plane and who, for want of sufficient capital, was obliged to suspend the publication of the Spiritual Scientist, is now well as a partner in the publication of the Bunker Hill Times, published in Charles-

A SEANCE WITH MRS. PICKERING was greatly desired by us, and recollecting that Bro. Brown had made most thorough and satisfactory experiments with her, we solicited his sid in arranging for a private scance for us. He found the medium quite ill, suffering from a severe cold; without informing Mr. and Mrs. Pickering for whom it was desired, we having failed to instruct him specifically on that point, he sought to arrange for a scance on the following evening. They expressed grave doubts about its being possible in the precarious condition of the medium; but, Mr. Brown pear bisting, they agreed to give him a definite answer in the morning. On reporting progress and that he had not felt authorized to give our name, we expressed regret that he had not done so, as we desired them to be fully acquainted with the whole affair and to act intelligently. Calling on the medium Felday morning, the 6th inst., he found her feeling very ill, and in the judgment of herself and husband, unable to give the scance, especially in view of the fact that Saturday evening was the regular advertised night for a public scance; after getting this expression from them he then informed them for whom the scance was desired, when at once they both ullirmed they would give it. whatever the result might be, either on the health of the medium or the manifestations, and judging nedeabt from their knowledge of the Jounnal, that its editor desired only such manifestations as could be produced under conditions that would render a record of them of scientific value, Mr. and Mrs. Pickering proposed that the medium should sit outside the cabinet and in full view of the observers. Accordingly in the evening we called at 36 East Springdeld st. where Mr. and Mrs. Pickering are located, and were received with a courteous welcome by Mr. Pickering, who invited our careful scrutiny of the cabinet and scance room. The cabinet is the same pattern heretofore described in the JOURNAL, and consists of black cambric curtains hung in the corner of the room against the solid brick wall on one side and a plaster partition on the other; across the front and about seven feet from the floor a small wooden hoop is aprung in, from which are suspended black cotton velvet curtains; the top is also covered with dark goods. The outside front is decorated with lace hang-

neat, attractive appearance. We made a critical examination of the cabinet as well as of the walls, baseboard and floor, and feel satisfied there were no arrangements for "assisting" the manifestations. Everything being in readiness the friends, who had been invited to witness the manifestations, were seated on a line running diagonally across the room. Among those who alded us in observing the manifestations were Maj. Downing, of Concord, N. H.; Mr. E. Gerry Brown, Hon. Charles Houghton, Mrs. J. E. Potter, and several other ladies and gentlemen whose names have escaped our memory. Every thing being in readiness, the medium was led in from an adjoining room and introduced. She was evidently suffering severely and ought in justice to herself, to have been in bed rather than attempting to give a scance. A heavy wooden centro table with a number of musical instruments lying thereon, having been placed within the cabinet and the curtains closed, the medium seated herself facing the audience on the outside of and near the cabinet, but not in contact therewith. She was seated on a plain cane bottomed chair, her feet resting on a hassock and hands clasped in her lap. The gas was turned off and a kerosene lamp lighted and placed behind a blue cambric screen, about eight feet distant and to the side of the cabinet. The lamp was now turned down quite low, yet there was light enough to see the hands on our watch distinctly at a distance of about ten inches from the eye, and the figure of the medium was clearly visible at a distance of about ten feet; her hands and feet were constantly under our notice during the entire scance. After about five minutes had been consumed in a poor attempt at singing by the observers, and the medium having apparently passed to the trance state, the manifestations began by the projection of a large and perfectly formed hand and wrist through the aperture in the cabinet curtain, several feet distant from the medium's hands, which were plainly to be seen and immovable. During the scance this hand was exhibited eight times; quite a fair opportunity was thus had to observe its anatomy and general appearance; it was evidently guided by an intelligence, and took the slate from, and returned it to, Mr. Pickering on several occasions with messages written thereon, the writing within the cabinet being loud and rapid. Handkerchiefs belonging to different visitors, were taken by the materialized hand from Mr. Pickering and returned knotted; one was knotted and after the scance found pinned to the curtain in the further corner of the cabinet. It is unnecessary to give all the details of the mani festations, consisting of the usual playing of musical instruments, etc., within the cabinet. At one time the light was turned up so that we could see the time by our watch at a distance of two feet, and manifestations occurred within the cabinet as usual, though the increased light seemed to seriously distress the apparently entranced medium. During the sitting, the spirit controlling the medium, plead often and persistently to be allowed to take the medium into the cabinet, but Mr. Pickering quietly declined to permit it, though most of the observers joined with the spirit in asking that it be done. The extreme anxiety of the spirits to get the medium into the cabinet was very marked, and the impression seemed to be with them that they would then be able to give a full form materialization, which could be exhibited in a good light. However, for our purpose the exhibition of the hand and the work performed by it was completely satisfactory and under the conditions, with the medium in full view, demonstrated beyond all question the power of materialization. As a mere show the scance was not of startling interest, but as an experiment affording results of scientific value, it was eminently satisfactory. We desire to here expressly call the attention of our readers to what we have repeatedly said before, viz., that every scance should be judged on its own merits, and the manifestations should be observed

During the assnce an amusing little episode occurred; the spirit controlling the medium, and purporting to be an Indian. said: "We like that man; he all right; when he know a thing, he know it, but must be sure of it first, before says he know it." Upon inquiry the spirit said he referred to us, and certainly it was gratifying to find that though some of the well known embodied spirits in Boston, fail to understand us. this unknown Indian had succeeded, and was frank enough to say so. Following the above remark by the Indian, was another from the same source; which was quite significant in several respects. "Folks come here," said the Indian, "and tell medium not let Bundy man come; he make trouble for medium; me said, Bundy man shall come, he all right, he can't get medium into any more trouble than you did." Mr. Pickering was evidently greatly chagrined at this, to him, indiscreet uncovering of a bit of secret history, and scolded the spirit for telling tales; but in our opinion the struct the prosecution of our researches. Indian acted from a sense of justice and company should know what influences were

under such conditions that whatever may

have occurred in the past or may take place

in the future, the record of the manifesta-

tions shall be impreguable and beyond all

cavil. Only in this way can a record be of

any value, and no other should be published.

We further desire to expressly state that

in the foregoing account we are expressing

no opinion on any other scance than the

one we witnessed and predicate nothing as

to the future.

minutes conversation with Mr. and Mrs. Pickering, who both expressed regret that we had not more time to devote to the mat-

As we have already consumed more space than we intended to do this week, we must defer the account of our further experiences until the next issue.

An Investigator wants Information.

To the Editor of the Religio-Philosophical Journal: My mother is a firm believer in the spiritual philosophy, and admires your paper very much. I think your course as to the frauds perpetrated under the cloak of Spiritualism cannot be too highly commended, and has a tendency to make the doubtful give heed to your positive assertions. I am now, and have been for some time, halting between "two opinions," and find it to be no comfortable frame of mind. I have seen very little of the spiritual phenomena, but such as I have observed, table rapping, etc.. convince me of the objective reality of that much of its manifestations, and in my investigations of the experience of others, I must come to the same conclusion in regard to them, or else refuse to give my assent to all rules of evidence. When however, I come to apply the spiritual theory to these phenomena, and to grasp the idea of spirit communion. I must confess that I am staggered. While it is true that the possibilities of thought are not co-equal with the possibilities of existence, yet it would seem that if there is a spiritual existence, and such a thing as communion between that existence and this, we could at least have some conceptions of it, but here I fail,

I can no more conceive of a soul existing. separate and apart from the body, than I can comprehend infinity, or grasp the idea of an uncaused cause. The researches of biological science have taught us the lutimate relationship existing between thought and molecular action, and if not absolutely dependent on each other, yet so closely connected, as to be, as far as our positive knowledge extends, inseparable. We do know that the only means whereby we can gain any knowledge whatever, are through the physical senses, and as thought is but deductions from facts previously learned by means of theorgans of sensation, can we think in the absence of those organs? How can the soul, after the physical senses have been lost by decay, continue its existence? By what means can it impress itself upon other souls, and how can it acquire any knowledge of the conditions by which it is surrounded? Does it have senses corresponding with the physical senses in the body? If so, where are those senses prior to death? Why, when a man goes blind, does not his spiritual sense of perception assert itself? Upon the decay or loss of any other of the physical senses, why does not the corresponding spiritual sense assert itself, and allow the man to go on in the en-loyment of those parts of which he has been deprived? These and other perplexities have crowded on me, and have served to make me doubtful of the spiritual explanation of its own phenomena. You must excuse this long letter, but I am anxious to believe in the spiritual philosophy, if I can do so, and would like to have settled this doubt and uncertainty in which I am plung-

I have written this much in the hopes that you may ald me at arriving at some satisfactory solution, or may refer me to such works in your philosophy as will heat meet my case. I am with sincers wishes for the prosperity of your paper.

JOHN T. LATTIN.

Somerville, Fayette County, Tennessee.

REMARKS.

The questions which perplex our friend, have been equally perplexing to a great many others, for the simple reason that they do not at once grasp the whole science of spiritual life, and bring to its investigation a large share of materialistic conceptions. In the outset he takes it for granted that the mind depends on the senses and the senses on the physical organism, an admission no material scientist would care to make, and which such men as Tyndall seduonely avoid. True, this is the oppearance; what the reality is no one knows, or even dares conjecture. Spiritual aubstance and physical matter are too unlike to admit, of comparison; and mind and matter are distinct in their very essence.

The spirit is formed of spiritual matter or substance, and while connected with the physical body, is dependent thereon for its communication with the external world. Only in rare cases does it transcend the physical senses, and manifest the possession of bigher spiritual faculties. This manifestation does not depend on the loss of the physical senses, and unless the unfortunate person who had lost these senses, was clairvoyant, or spiritually squaltive. his spiritual senses could not "assert" themselves. And although the spiritual censes do correspond to the physical, they are so covered up and obscured by the latter, they cannot be separated therefrom until death.

It is not by means of the physical senses that we can gain knowledge of the realm of spirit. This can only be learned through the spiritual senses. The crucible, retort and balance must be laid aside nd the sensitive condition of the spirit be consulted lostead. Our correspondent must remember that thousands of years have been given to the study of the physical side of man; while the true study of his spiritual nature is of yesterday. What little thought has been given the subject has been involved in a word-war of metaphysical speculation, without practical result.

Now we hold that these questions so eagerly asked by Materialists, when they first catch a glimpse of Spiritualism, are all answered by the demonstration of the ident ity of a single spirit. If that be proved then the objections vanish as such becoming subjects for investigation. We think the existence of spirit after the death of the body, has been proved, and if so, it is useless to allow materialistic arguments to ob-

In conclusion we take up our correspondfair play and felt that both ourself and the | ent's first objection. He says: 'I can no more conceive of a soul existing separate

ceive of infinity, or grasp the idea of an uncaused cause." Really this is no argument against immortality. While he fails to conceive of such existence, countless others of no better powers of mind have gained an understanding of at least its outlines, and that too by the simple process of investigation. A savage might argue in the same manner, that although "the possibilities of thought are not co-equal with the possibilities of existence," yet if a steam engine or a telegraph were possible he ought to have some conception of them, while on the contrary it was impossible for him to conceive of either, therefore they were dreams of the civilized man. What is wanted now is the demonstration of facts. Argument settles nothing, and the only method open before us, is careful investigation step by step, by the means Spiritualism presents to us.

Religious Vagaries.

We learn from a correspondent of the Chicago Tribung that there exists in Leo Township, eighteen miles northeast of Battle Creek, Michigan, a poculiar sect of religious fanatics. Although the society is only about six years old, it has increased rapidly in membership, and now numbers a large portion of the people residing in and about Lee Centre. It appears from the account given that among these people there suddenly appeared, one day about six years ago, a little old man, who announced himself as a disciple of God, and commenced a series of meetings. He did not succeed in awakening any interest until four or five meetings had been held, when he made a convert of a German boy twelve years old, named Will Backoffen, and ordained him a minister of the new gospel; he became a remarkable exhorter. They rapidly gained new converts, and to-day they number a large membership, and are in a very flourishing condition. Their creed is faith in God-this and nothing more. They believe that if their faith in the Great Jehovah is strong and sincere, no thought for the morrow is necessary; give no heed for food or clothing, as God will surely provide. They go through orgies which they call religious worship; they shout, yell, dance, groan howl, jump upon the seats and pound the desks-and all this in the name of religion. They profess to be able to perform anything by prayer, even the working of miracles; they never will, under any circumstances, employ a doctor, but, when one of their number is sick, they all meet at the house where the patient is confined, and pray day and night until the patient either gets well or dies. They have one peculiar ceremony, which is somewhat similar to the old Persian sun worship. Regularly every Bunday morning when the weather will permit, they meet in a beautiful grove, and watch with intense reverence the rising of the sun, and when that luminary appears in sight, the forest resounds with their shouts of rejoicing.

The Second Bociety of Spiritualists of New York city, have engaged Moses Hull to lecture for them the two last Sundays in this month. This man Hull has for years been a disgrace to Spiritualism, and has had no countenance or standing among decent people. To put him on the same rostrum with Prof. Denton, E. V. Wilson, and Prof. Kiddle, is an insult to those gentlemen. Whatever Hull's ability may be, he deserves to be severely let alone by Spiritualists, and allowed to affiliate with the Investigator people, whose agent he has been. Next to the notorious Woodbull now happily out of the country, this Moses Hull has been the greatest nuisance to Spiritualism. Having proven a miserable failure in other pursuits, he now seeks to foist himself upon the spiritualistic nublic again. Avoid him as you would a mad dog; his poison is worse than the rables. . .

Death of Mr. M. C. Vandercook.

M. C. Vandercook passed to spirit life from Allegan, Mich., February 15th, aged twenty-seven years. He was highly mediumistic, and achieved considerable destinction as a poet, singer, and music composer.

At the age of seventeen he commenced lecturing and continued in this work until his health falled, three years later. During 1877-8-9 he traveled through the south, west and east, and gave entertainments as a vocalist in all the large cities, rendering his own composition. His compositions, including about two hundred poems, will be published in book form. He passed away quietly, saying a few hours before his death, "It is only the sunset of life." He was a young man of spotless reputation, and leaves behind him a host of warm friends.

It appears from the Hartford (Ct.) Times, that a story of a most singular character is vouched for by one of the Windham county members of the Connecticut legislature. It relates to a dream by Mrs. Martha P. Graves, of South Killingly, an old lady who has been deaf for the past thirty years. On the night of the 20th of January she dream. ed that her hearing was wholly restored. In the morning she reinted the dream to the members of her family. On the night of the 31st of January, when she retired, she was, deaf as usual, but the following morning her affliction was gone, and since then she has had no difficulty in hearing-a whisper even being distinctly audible. It is related by her friends that she has always been a firm believer in dreams.

Dr. Stevens gave us a call last week. He has an engagement at Berlin, Wis.

Laborers in the Spiritualistic Vineyard, and . Other Items of Interest.

Bro.S. Bigelow, of Alliance, O., informs us that he has started a free Sunday meeting, It meets at 2 r. M.

Dr. A. C. Stanton, a practicing physician of Valparaiso, Ind., and an ardent Spiritualint, gave us a call last week.

Mr. John McLeod, Auckland, New Zealand, called at this office last week on his way east. He is a warm and zealous Spir-Prof. Denton, writes as follows from

Wellesley, Mass: "I am very busy with intensely interesting psychometric experiments that take up all my spare time.

J. J. Morse, the eminent trance lecturer, has removed to 22 Palatine Road, Stoke. Newington, Loudon, N., England. He is agent for the Jounnal, and has our publications for sale.

Mr. J. W. Colville speaks next Bunday and on Monday evening closes his engagement here. Those who have not heard bim have missed much, and should hasten to improve the last opportunity.

Speaking of a séance with Miss Morgan, at Denver, Colorada, A. J. Macky says: "The sennce to me was a fraud of the first water, and very unsatisfactory to all the

Mr. and Mrs. Simpson have returned from their visit to New Orleans. They had a very pleasant time while there-being favored with genuine summer weather. Mrs. S., we are glad to learn, is now in good health, and is kept busy in giving remarkable tests of spirit power and presence.

Dr. N. Frank White will be remembered by old Spiritualists as an able speaker years ago: for some time he has been out of the field, having adopted the medical profession. He still retains his interest in the cause, and would be glad to hear from his old friends, who can address him at 720 Tenth street, Washington, D. C.

Madame H. P. Blavatsky writes as follows from Girgaum, Bombay, India, in reference to The Theosophist:

"You will doubtless be pleased to learn that the paper already more than pays its expenses, and has a circulation throughout the whole Indian Peninsula and else-

A paper published at Kirksville, Mo., BATS:

"Roy. A. J. Fishback lectured to large audiences Saturday and Sunday, and on Sunday night quite a number were unable to get in the house. He left Monday to de-liver ten lectures in Illnois. He will return again in four weeks when the Quarterly Conference of Spiritualists and Liberals for Northeast Missouri will be held at Kirkaville."

We find on our return an immense accumulation MSS and letters requiring our personal attention; friends will please have patience, and we will get through the matter with as much expedition as possible. A severe and deep-seated cold has nearly prostrated us, and only the direct necessity keeps us at work, but we trust the trouble will disappear in a few days.

THE MISSIONARY ADDRESS signed by twenty three volunteers when first pub. lished, has since received the signatures of A. J. Fishback, Mrs. E. L. Saxon, E. Gerry Brown, and J. W. Colville. With such a splendid corps already at work and the constant accessions that will be made thereto, much effective labor will be done.

A. Libermann, writing from New Orleans, speaks as follows of a medium there:

Only yesterday when the medium was treating a patient, a lady, the latter's husband appeared, and spoke to the former, and made her take a tumbler with some water in it; both she and the patient saw a sub-Spirit; the substance thus formed was used on the organs of hearing, and has resulted in giving great relief."

Mrs. E. L. Saxon, late of New Orleans, is now in the North, engaged in literary work, and is prepared to lecture before Spiritualist societies and organizations for the advancement of woman. Mrs. Saxon is an earnest, cultured woman of much ability. largo experience and great earnestness; a fluent and interesting speaker who has much to say, and knows how to say it. She may te addressed in care of Dr. Slocum, 140 East 15th street, New York City, N. Y., and the letters will reach her. We had several. pleasant interviews with her in New York, of which we may speak hereafter.

The materialistic or rather icunciastic doctrines of Ingersoll, have taken such deep root among the young of Columbus, Ohio, that the church leaders have set themselves enruestly at work to bring about a revival, and restore the faith of the lost or straying lambs. In this they will never succeed for the Rubicon of knowledge once passed can never be repassed. When the old belief in the superstitions of religion depending for acceptance on educational insining are once disturbed, no matter how carefully they are replanted and tended, they surely wither and die:

Campbell Starr's Prophecy.

Appropos to the recent death of Dr. French at Quaker City, who was the last active male believer in and advocate of Spiritualism in this county, it is fitting to relate the following startling story which is not recited as a proof of the claims of Spiritualists, although its facts challenge the investigation and consideration of all who are in any way interested in the subject. The people named were or are widely known not only throughout the State, but some of them in this region. They are all of such character that their truthfulness cannot be questioned by the most incredulous. The narrative or the statement cannot be disputed. Explanation, if there is

any outside of the field of a belief in spirit ual manifestations, must be sought otherwise than by a challenging of the facts.

Campbell Starr, known to most of our renders, died a few years ago at Columbus. He was for several years before his death a travelling agent for the Baltimore and Ohio railroad in sollciting freights. He was no believer in Spiritualism. Some of his intimate associates were. There were many twittings between them upon the subject and at one of them Starr said, "If after my death I can communicate with you I will do so, or if you die first you are to com-municate with me." The promise was for-gotten—not thought of for years, until the bappenings herein related brought it buck. Starr died. A lady, a warm and earnest

advocate of spiritual doctrine, living at Cincinnati, was a constant attendant upon scances in that city, She was railled frequently about her foolish belief and labors by her friends of opposing belief, amongst them, Col. W. L. O'Brien, General Passen-ger Agent of the Pittsburg, Cincinnati and St. Louis Rallway, "Oh! I'll bring you proof," she said upon one occasion, "this very night." "Well," said the Colonel, "do so, bring us a letter from some of our dead friends." This lady was never acquainted with Campbell Starr, and had never seen or known any thing of him. Now Starr in very many of his letters and on his papers would, instead of signing his name, make the figure of a five pointed star. After Starra death his personal effects, and amongst them a valuable fast horse, had been disposed of amongst his friends without sacrificing them by sale, for they were of such character as at general safe they would not bring their value. A friend named Miller at Richmond, Indiana, had bought the horse. All this was unknown to the lady. On her return on this evening from the scance she brought a letter scaled to Col. O'Brien. It was opened and found signed by a five pointed star. It was a puz-zie until the thought of Campbell Stary's custom came up. It was accepted as a good effort by somebody to make believe that it was from him. It said: "Write Miller unt to drive my horse. The horse will kill him." Nothing was seriously thought of it until in a few days thereafter the telegraph announced, "Campbell Starr's horse killed Miller, to-day. The horse dashed him-against a curb stone and crushed bla skult." Starr's prophecy was fulfilled and the mystery of Spiritualism had another illustration. These are the facts. Every one and all can have their own conclusions.—The Jeffersonlan, Cambridge, Ohio.

Brooklyn (N.Y.) Spiritual Fraternity, Downing Hall. Cor. Pulton and Clermont Aves.

These meetings are held every Saturday evening, at half-past seven. The themes selected thus far are as follows:

February 28th.-"A few Thoughts Concerning Evolution." W. C. Bowen.

March 6th .- "Materialization," Prof. S. H. Brittan. March 13th .- "Indlyidualism." D. M.

March 20th .- "The Supplemental Phase of

Christianity." Andrew Jackson Davis. Mrs. Mary. F. Davis is also expected to be present.

March 27th.-Analyersary exercises in commemoration of the advent of modern spiritual phenomena through the Fox girls of Hydesville, N. Y., March Sist, 1848. Opening address by Henry Kiddle.

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STARTLING DISCLOSURES! ANNIE STEWART

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Any me mading two extenders (and their own) to Form and Pirovide, Apringiteid, O., at Fifty Could a year, will require a copy of the Furm and Fireside Cook Stock, which is the

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By mai handwais, as a premeta. This Coan Spoal is guilled. It was a state of the st

Hoices from the Beople, and Howard, Secretary Stanton and others. Hers the plan to cut the Confederacy in twain, and it was not until this was done, that victory reated AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Concerning the Women and the 12th Annual Convention of the National Woman Suffrage Association.

To the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal
The twelfth Annual Convention of the National
Woman Buffrage Association met here at Lincoln
Hall, on Wednesday, the Bist ultimo, beginning
with a morning executive seasion, and continuing
during that day and the next, with public discussions and reports of delegates. Twenty-four delegates I think answered to the roil, and public addresses were made by seventeen of that number.
Many were disappointed that Mrs. E. C. Stanton, our President, whom we had expected, could

Many were disappointed that here. E. C. Stanton, our President, whom me-had expected, could not come; and we all remembered the beloved and aged friend, Lucretts Mott, our former President, who could not come for the burden of weakness that has come with the years. We did look for Edward M. Davis, her son in-law, and co-workor for a long period, as he was appointed a dele-gate by the Citizen's Suffrage Association of Phit-

adelphia, but was bindered.

Susan B. Anthony, our Vice-President at large,

presided at all the sessions. We had two strong women who were never with We had two strong women who were never with us before, Mrs. Wallace, wife of ex-Gov. Wallace, of Indians, and Mrs. E. L. Saxon, (your contributor) of Loubisus. Mrs. Wallace, the former President of the Christian Women's Temperance Association, is fully convinced that temperance women are poweriess without the ballot, as far as affecting laws is concerned, and M you should affecting laws, is concerned; and if you should hear her address an audiced you would flud her appeals of the strongest and must deel led characters. ter, and she is already known as equally consci-entious and benevolent. Her tunes when speaking he deep, clear and magnetic, and what im-pressed me most, perhaps, next to her carnest-ness, was the clearly defined purpose, expressed in the clearest and most fitting language. There seems in Mrs. Wallace a fine equi-ibrium of the physical, moral and spiritual faculties.

physical, moral and spiritual saculties.

Mrs. Baxon is no more earnest, but she is more intense to outward expression. You can judge somewhat from her letters and poems of her experience of life, and of her ideal and religious natural security. ture. She is undoubtedly like her father, and atrengthened, as she told us, by his sympathy not only, but his emphatic charge to work for the

olovation of women. This he impressed upon her with his parting breath.

Mrs. Emma McRee, of Muncio, Indiana, was also with us for the first time here. She is a bright woman and easy speaker, and commands a larger salary than any man has over had in a bigh school

in Indiana.

Mrs. Matilda J. Gage, editor of the Autional Citi.

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Mrs. Matilda J. Gage, editor of the Suscential Salvin,

ment as proposed by our associalism, and asswar
ing the objections that it tends to centralization,

showing by the early history of the States and of

the government, as well as the later amendments

to the constitution, and decisions of the Suprame

Court, that our proposed sixteenth is in histmony

with past legislation, and precedents in the case

of distranchised classes. As women from the be
ginning of this signation, have taken the ground

that man could confer no rights upon us; that

These rights were conferred by the Creator, and
that all we ask is that man shall abolish and fold

out his rejust laws. Mrs. Gage showed that these

"natural and inclienable rights" should be guarded

and protected by the general government; and only and protected by the general government; and only "regulations in report to suffrage" about the left to the States; and that the States should be forbidden to

deprice any citizens of suffrage, on account of ex.

Mrs. Julia Smith Parker, of Connecticut, who with her eleter for years resisted the iax, claiming with the Fathers, that "taxation without repre-sentation, is tyranos," spoke to us in an intercat-ing way, giving a clear narrative of the last sale of cows, as well as alluding to the unjust and prejudiced action of the collector at different tales.

This woman, who was introduced at an evening reception as "the blushing brids of over cighty years," is wonderfully bright and clastic, standing and walking round in the drawing rooms with less fatigue than many a younger lady, and conless fallgue than many a younger lany, and convering in so lively a manner, that she was constantly surrounded, particularly by young girls, who faiened as did the viders with charmed attention. Speaking of her own and her stators education, she said when her father had them taught languages, that it was the occasion of criticism, either as utterly inducessary for girls, or elso redantic or elogular; "so," anto Miss Julia, "we had to dance a coll ilon once in a while, to prove that we had common scuse."

This was at the home of Mrs. Jane H. Spofford. wife gave the delegates and members of the association a delightful reception. Mrs. B. is the Tressurer of the N. W. S. A.

Miss Photebe Courins gave two excellent ad-dresses of some length, the closing one on the list evening being the finest I had ever heard her deliver. She, like all who are sepiring and goveroing their conduct by the laws of conscience, is growing more and more beautiful in life and expression, and doing better and better work. She is not only thoughtful, but is taking up the serious problems of ille; some of them such as minlaters in leading churches have nover broached to their congregations. In an afternoon lecture, after the close of the contention, cultied "Some Mis-takes About Eye," she talked in a perfectly unexceptionable manner, nay, in a highly acceptable and ideal way, of the mother of the future; what should be the reverence paid ber, the boly conditions brought about for the fulfillment of her maternal office; and the uplifting of the husband and father to the barmony and appreciation of his

She said the firming award at the gate of the garden of Eden, was, and is, the passions of men. The thoughts contained in the secture are stirring the moral and spiritual atmosphere of the world, and are now being spoken and considered on both sides the globe. (How much I liked Mr. Tutile's notice of Mr. Newton's book on "Fre-Natal Culture (t)

At the different seasions the following delegates and members took part in the intensions and brought in their reports: Mrs. L. B. Chaudler, of New Jersey, who in the past Vin intrumental in starting "The Moral Education Bocielles" of Boston, New York and Washington. Mrs. Belva Lockwood, who opened the doors of the United States Supreme Court to the practice of wosen. Mrs. Jane B. Archivale, so old worker in the District Suffrage Association, but recently of Colo-rado. Mrs. Sara Andrews Spancer, one of the most laborious workers here, and our Corresponding Secretary. Mrs. Helen Slocum, a Quakeress, and graceful speaker, active in the New York City Society. Mrs. Lillie Deversuz Blake slee active in the New York Society, and its President. Mrs. L. K. Allen, of lows, an earnest and able woman, who with two others pay more tox in their city than the Mayor and all other city officials; and Mrs. — Stuart, of Delaware, who has had her share of the battles of life, and has acquired thereby a familiarity with the laws of her State. Mrs. 8. le both a strong and a brays woman.

We had also four active young women with us: the Misses Foster, of Philadelphia, one of whom took part in the discussions, and Misses Harding and Waite, the former of Pandictus, lows, the latter of Hyde Park, Illinois; she is a daughter of

Miss Harding addressed herself to the young women; she said she knew many of them stood on the banks of the stream of life, walling for a man to row stong and take her into his boat; that they were wrong, and should go forward and paddin their own cances, and if a man wanted any one of them as a companion, he would not healtate to acek ber.

Mist Waite dwelt on the ability of women to fill

many places now held by men.

Mrs. M. Jossiya Gage, on the second day, appeared as the representative of Miss Anna Ella Carroll, who during the robellion planned out the Tennessee campaign. Mrs. Gago has long been in correspondence with Miss Carroll, and before this meeting, met her in two interviews with other ladies at the first of which I was present. Miss Garroll made the plans, and draughted the maps for this whole campaign, including therman's march to the sea. Her maps are in the possession of the War Department, but she has copies of

them, as well as correspondence of Senators Wade it was not until this was done, that victory rested on the banners of the Union. She has been ask-ing for recognition for filtern years, and as yet it has not been accorded. Are our military mon wearing uncarned laurels? Have they chosen to gnore this woman who came to the rescue in the hour of need?

Cath. A. P. Stebblus said she could not bring Cath. A. F. Steblins said she could not bring thereing news of the scilvity of the suffrage associations of Michigan, but she rould give some account of the work of women throughout the State, and instanced their labors in benevolent said reformatory work, for the intemperals, the unfortunate, the orphans, the friendless, in the State school for pauper children, and in the efforts for a reform school for girls. That the women of the State had appeared before the last tegislature in behalf of two of these enterprises, as it had been the next of the so enterprises, as it had been their custom to do also, in the past, for auffrage. She noticed the labors and seal of Laura Haviland in connection with the State school at Coldwater, and said that she is now in Kantas helping the emigran's from the Bouth, who so much need friends and money; and that she is at present asplan for just such a movement of the recently on franchised, and that although one huntred and five years old, she was taking long journeys in open wagons in pursuance of her objects. Mrs. 8. also spoke of the influence of the university co-education; also of the part Mrs. L. H. Ston; had in the educational work of the State, and since she has been unconnected with the schools, of har nus oven unconnected with the achoose, or nor journeying with classes of young ladies in the Old World, teaching them the history of art, literature and religion, and of hor organization of women's clubs and influence therein.

Mrs. Lozier read a hearty message from Mrs. Dr. Logier, of New York, to the twelfth Annual Consenting of Weshington.

rention of Washington.

Alls Anthony read a letter from our lady coworker, Clarinda J. H. Nichols, of California, on
the duty of Congress to recognize the equal rights of wamen in the Territories.

SUMMARY OF RESOLUTIONS PASSED.

The resolutions declare that States should be forbiden to deprive any citizens of suffrage on account of each that the theory of a masculine head to rule the family is contrary to republican principles; that the true floancial reform for the principles; that inegrue meant is reform for the country is to give women equal pay with men for equal work; that since the custody and ownership of the child born out of wedlock is committed to woman, man should recognize her right as a mother to the custody and ownership of the child born in marriage, and permit it to bear hat name; that Congress should provide a reform school for girls in this city; that the women of this District want to hangurate a government by the people on this National soil; that the proposed sincenth on this National soils that the proposed sixteenth amondment should be immediately automitted to the several States; that the National Suffrage Convention will send delegates to overy Presidenital nominating convention to press the rights of women cilizens; that one-balf of the supervisors and coumerators of the tenth consus should be women; that the enumerators should be required to enumerate the women citizens of voting age; that thanks are tendered to Hoo. T. W. Ferry and iton George B. Loring for presenting to Congress an amendment to the Constitution protecting

The cleater resolutions are as follows: Researd. That the assumption of the church, totally at variance with trachings of the gospe), that woman has no right to participate in the ministry and offices of the church is an unauthorized theocratic tyranny, placing a masculing medi-ator between woman and her God, which fieds no authority in Scripture or reason, and should be resisted by all women as an odious form of religi-

Mesolied, That Ulyeses S. Grant won his first vic-tories through the military plans and rare genius of a woman, Ann's Ella Carroll, of Maryland, and that he held the Presidential office through two terms and has taken his royal voyage around the world crowned with glory and honor, the result of a woman's work.

Washington, D. C.

Brooklyn (N. Y.) Spiritual Fraternity, Downlug Halt.

It was with a good deal of physical suffering that our Bro. Henry J. Newton, President of First Sociative New York Spiritualists, over which Mrs. Nellie F. Brigham so ably and wisely midi-ters, was able to keep his appointment. Bro. N. mot with an accident a few days ago on entering a car on the Elevated Railroad, which came very near being a very serious injury as it was, the pain was continuous and severe. His deep interest in our Fraternity, and a conviction that an appointment should be kept at all has ards, induced him to fulful his engagement with us. Would that some of our mediums who sit for manifestall his were more in harmony with such ideas of sight and justice. Bro. Newton is not a magnetic speaker, but he commonished the close attention of the latelli-It was with a good deal of physical suffering that he combanded the close attention of the intelli-gent audience. He said that he feared that his audience would be disappointed in what he would be able to give them. His subject was, "Man's Natural Attributes." "I am to say something un man, the product of omnipliance. Infinite lave, and wisdom have combined to produce a human below. and we know that God Almighty has never made any thing greater or totter than a human being. We all know of the saying, Man know thy-ell, but how little do we know of currelyes. Very easy is it to asy that, but how bard to comorchend: You are overwhelmed when you sack to commune with yourself. When you try to do this you can-not rid yourself of the thought, that there is a second person, your inner-self I-might say. There are but a few things we can know. We believe many things, and what comes within the range of our experience, we know. In the mythological lore we read of the fall of man from purity, and that when he partook of the Tree of Knowledge he fell. The history of nations shows different results. There was a time when man did not know the difference from good and evil, and history shows to us great progress, and that men is the ulti-mate of all below him, and is the micro-cosm of the universe. In the animals below ue, lustinct predominates, and they cannot know of good or evil as man understands it with his reas-ouing faculties. All animals andwithis justicet. oning faculties. All animals show this instinct, which the speaker illustrated with the young birds, solmals, and also with the babe that draws sustenance from the mother's breast. They take nonrichment because they cannot help it.

"In the human belog reason relives supreme; but my will cannot stay the operation of the functions of the human stomach; it does its work and in its office is the most wonderful of the break and in its office is the most wonderful of the break and in the fine factions in the garden of Eden we

ator's with consections in the garden of Eden we read that man was forbidden to est of the Tree of Knowledge, but we read in Genesic, chapter 2, That man became as the gods for he knew good from evil. The distinction between reason and instinct is that reason is fallible, but instinct is al-ways true; reason being falliable, makes the buman being different from the lower suits als. Reason sake questions, and the overlasting 'why' that comes always to us, Is the product of resson, and every person that you meet it an clongated in-terrogation point (f), and the answer is in the ratio that the light has dawned upon the ques-tioner. No two persons see the same solution to any problem or any thing alike, and it seems to us wisely ordered that this is a fact in our human

Nature above on in the mineral, vegetable and animal kingdoms, that we started low down, and have evolved through countless ages to the pres-ent; all plants and animals were coarse and low down in development at the beginning. Now the law is, that the higher contains all that is below, and in man reason crowns him superior to all that is below him, which he controls; so with every hu-man passion, good or bad, when controlled by rea-son, it can be made a bleading, and when he holds all cril subordinate to the good and true, he is us-ing and exerting himself in accord with this great and crowning attribute, but when his passions predominate, be is an animal.

dominate, he is an animal.

"We see in nature every thing prognant with life. Nature decays, but the mind, the hucan sent, lives and goes on to progress and happingss. The human mind never comes to maturity here, but in the norse ending sternity, it is to exist and progress towards 'the source of all light, wisdom and knowledge. With this thought, latus be content and work for a higher civilization and a nobler humanity.

Frof. Henry M. Parkhurst was the next speaker | and manly one being pursued by Gould.

He said that the lecture of the evening has showed to us that reason is the distinctive feature be-tween man and the lower sulmais, but is that fact fully settled; that animals do not resamp? We notice in the horse, and in the dog sometimes, that which appears to be reason, and certainly we know of instances where the spimals seem to know the difference between good and evil, right and wrong. What makes the horseso frightened when he first sees a locomotive? Is it not the when he first sees a locomotive? Is it not the same fear that causes the savage being to bow down and worship the elements, or is moved, by a higher power. Can we draw the point clearly, and confirm the theory of evolution? Man has been defined as the solmal that bargains. None of the lower animals dickers, trades, or takes interest, We find, however, practical to operation in the capterial in the cathering and howevers has aguirrels in the gathering and hearding chest-nuts for the common store; also we see practical co-operation with the bees in their gathering and aloring their honey. Now, in regard to the life principle; we can not see what makes vegetation grow. Agasek held that there is a spiritual growth in plants, and another point, man is the highest that is to be; in the lower solumns is to head is horizontal, but when we come to man it is verifcal, but my time is up and I must leave the thought

here, W. C. Bowen followed. He said: "I prefer to confine the argument to this life. I am aware that this subject does not draw a crowd, as we make no appeals to fear. Now, as to what was said by the first speaker, as to infinite wisdom—this is a dis-puted point. While evolution is admitted generally by scientists and theologiaus, adaptation, per-haps, is a better word. Prof. Proctor says that he cannot see in the planetary world any creative power, and the theory of Bro. Newton that man is the outgrowth of all below, is centrary to the mythical creation, and does away with the fall of man. There has been in the past history of man, no fall, no retrogression but constant advance-ment and progress. Theodore Parker said that there was one universal fact in nature: the idea of immortally. Scientists say that this is unsettled. Spiritualism is a truth of immortality, and in its phenomens, it makes this fact demonstrable, and from the facts of the apiritual phenomena I know that I am to inherit immortal life. I believe science will yet demonstrate the fact of immortality through the phenomena of modern Spiritualism and Spiritualism is a part of science and the high-

D. M. Cole was the next speaker. He said how do we know that animals do not reason? We know that some animals, for fustance the dog and the horse, know much more than some men. Jesus sale, "How much better is a man than a Jesus said. "How much better is a man than a sheep?" I would make the standard of man's attributes his power to help others to do good. I have recently lectured twice on Human Freedom, and the third lime I was to lecture on this subject. I found my thoughts were in chase and I could not collect them. Does this show, growth or progress? So when I speak of a man's conscience, I cannot tell how he is hampered. When a man finds a truth, he finds he had the truth herefore. The certain ware man appear in he free fore. In a certain sonse man appears to be free, and there never was an emotion but what reason justifies. There are facts that science cannot demonstrate. The scientist flois chalk and marble composed of the same prima; elements, and he dinds the diamond and charcoal, carbon; and he you come to the apiritual, science is at fault. When you come to our thoughts, they are purely mechanical. Set the machine to work. Oliver Wendell Holmes says some of the grandest thoughts that have signed the world, have been grande out of the assemblace covered nature. ground out of the seemingly correct natures. I think God as great in the smallest things as in the largest, and I think of what we might be. I know that I am immortal, and I believe that you Judge P. P. Good made the closing remarks: In

our conversational meeting, Col. Hemetreet askedthe question, "How do you see a spirit?" In this new unfoldment, is this a natural attribute of man? I see them as I see human beings, and they appear as such. Last Baturday evening while speaking, I saw a beautiful spirit near to Bro. W. R. Tice, and who, I should say, was his wife. But I question, "How do I know that it wasn't a pay-chological impression?" This morning at three o'clock I was awakened. I was surrounded by spiritual beings whem I knew in this life, my father, uncle and others. I thought I would test the matter. I got up, went into my study through a long hall. They accompanied me and ast with the there. Their words of counsel and those that were prophetic in their sharacter, were real and were prophetic in their character, were real and tangible, and I could but conclude that the phe-nomenon was real. In this a natural attribute of many. I cannot snally of it, but I give you the facts. We are at present licenshie of knowing the depth and plower of these influences; we should study them closely. I know that it is beneficent, and for the moral elevation of the race. I also know but from my spiritual perceptions I know this to be a fact, and when this tan be fully understood, much can be remedled. Let us learn the laws and attributes and thus be able to help them who are

On motion a vote of thanks was passed to Bro Newton for his kindness in coming to address us; also to David Jones, the publisher of Ottre Branch, Utica, N. Y., for the donation of eighteen Spirit-ual Hymn Books, of some two hundred pages each, for the use of our Fraternity, accompaned with a warm fraturnal letter. This collection is the best we have over seen for spiritual meetings and we

fre very grateful for this generous donation.

Col. Wm. Humstreet will give the opening address Febuary 21st, on "The bixth Scose." It will be original in thought and like all of the Colonel's published words abound in clear state. ments and logical sequences. The meeting to night was full of interest and enjoyable to all. B. B. NICHOLA.

Brooklyn, N. Y., Feb. 14th, 1880.

Items from the Pacific Coast,

[From our own correspondent.]

To the Aditor of the Religio-Philosophical Junemal To give your readers any just-appreciation of the delightful trip to this coast "overland," in a iction of permissible length, would be impossible, but if enough be said to create a dealer for fur ber anformation, it will be promptly and cheerfully supplied on application to Robert E. Birahorn, editor of The New West, at Omaha, Neb., whose writings over the nam de plums of Alter Eco, are well known as sparkling, interesting and reliable, and possess the further merit, so fully appreciated by such as have a desire to "go west," of being forwarded to applicants "without money and without price.

Leaving Chicago at 10 A. M., passing over the Chicago Rock Island and Pacific R. R., I arrived at Omaha next morning as bright and clastic as though the previous 24 hours had been spent in the most luxurious rooms of the "Palmer" or the "Grand Pacific;" one asking for a smoother road more comfortable cars, or elegant table than is found on this reute, would have but a poor appreciation of perfection in railway accommodations.

At Omaha we laid in a store of provision, to

provide against want in case of delay occasioned by anow (as the weather was threatening) and in one of the most magnificent of Fullman Palace Sleeploy Coaches, I started "overland" via the Union Pacific R., passing through the southern half of Nebraska from east to west. For raising grain and stock this section cannot be excelled Cattle and horses are granted along the line of the R. R. in Tebruary, and in excellent condition; this says the eastern farmer is worth investigating, and particularly so, when the railroad offers such favorable terms and extraordinary inducaments to actual settlers. From Omata to Cheyenne the country is gently rolling well watered, with small streams, and will some day be a garden spot in our land: but from Cheyenne to Ogden, through Southern Wyoming, it not a pleasant section to view at mid winter, though near the western line have been found valuable deposits of sait, coul and some minerals.

At Ogden, we leave the Union Pacific R. R. with At Ogues, we leave the Onton Factor & A. with many regrets, having been broughteafely through "on time," and our basket of provisions unfouched, as from Cheyenne westward, extra locomotives with anow plows, were kept constantly ahead of our train, between all points of probable necessity, showing a care exercised by the management worthy of amulation in quarters from which greater claims emanate. The miserly grasping policy of Vanderbilt presents a contemptible appearance when contrasted with the just liberal

We here find the eastern terminus of the Contral Pacific R. R., which passes weatward through northern Utab, across Novada in a south-westerly direction to California. At Ogdon commonces the Utah Northern R. R., extending north through Idaho into Montans, also the Utah Southern, which, passing through Salt Lake City, extends nearly to the south-western corner of that wonderfully productive larging.

fully productive territory.
Among our fellow trave Among our fallow travelers were several citi-sens of Halt Lake City, who, though "Gentiles," unanimously represented the Mormons as Easily belied and persecuted by officials of the U.S. tion ernment, who, almost without exception. have b every means in their power, sought to bring about a state of stisirs, which would enable them to rob the Mormons under the name of the law. These informania who represent come of the largest business interests of the territory, frankly say, were they given the choice to have the territory governed by Mormona or by the Gentlies those representing the U. S. government, they should select the former, because with the Mormon government every person of every nationality, color, condition or religious belief, would be the top the select of t

of Polygamy they speak as of a thing of the past, which could not be kept alive without op-position, and beg the liberal minds of the country to gather facts upon which to base their opinions, from those not in the government's service, who have quite as much interest in the result as any class of persons can have, and quite as likely to represent the truth. It seems that the Book of Mormon is not the Bible of the Mormons, but Is considered as an addenda thereto, revealed through the prophet Joseph, and that the Bible is most attidiously read by them, and, nolygamy excepted, its precepts most rigidly followed.

The Mormons are not Spiritualists in the ordinary acceptation of the term, as they believe their

mediums (ravelators) are controlled by God alone, bence their implicit confidence in the revolutions. They believe in cures by the spirit, and have many cases recorded of the wonderful success of magnetic heaters. Their church government is expensive and exacting, and necessarily so, from the character of the masses of their people, but they give something for it! there are no criminals, or tramps, or beggars, or dealitute able bodied, or sick and unprovided for, among them, and it may well be questioned if "a tenth in kind" is not close enough for such results; at all events it is a question worthy the consideration of those who look down in pity upon the deluded Mormon.

At Reno we left the main line for a visit to Carson and Virginia City, in Nevada, which will be further mentioned in our next. ROLLING STONE.

Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal: The condensed, able, and well written articles that have of late appeared in the Journat, are of great value to set Spirituali in right before the world. There is but one side to this grand philosophy that really useds our attention; that por-tion of it which makes a man better, more apirit-us) and harmonious is certainly the right side. It is an unfortunate fact that we come in daily contact with men, and women, too, who are gross in their nature, foul mouthed in their demeaner, insolent in their pretentions, uncompromising in their self-appointed dictatorial leadership; from such it is well to turn away. They are in the path that leads to moral death, like trees that cast a shadow over a field—the wheat that grows be-neath, must struggle, and is stunted for the want of pure auushine; and, so it is with Spiritualists who cling to the skirts of these babbling philosophers-there is no growth for them into that pure and holy atmosphere, where Spiritualism shines forth in all its heaven born lustre. Let us be more careful as to the company we keep, both with our own thoughts, and in our associations. Nothing in Spiritualism has any value for us as a finality that has not as a basis mental, moral and spirit ual growth.

Too real essence of man is birrational soul; the body is but the instrument that is used by this indwelling man. Our desires, actions, affections and averalous are all from this spiritual temple within us. Let us see, therefore, that our rightcountess exceeds that of the Scribes and Pharistes, lest we fail to enter the kingdom of heaven.

Piato taught virtue as the basis of happiness. Jesus taught mockness as the divine ker that will open all human hearts. Epictetus said, "If it be possible, avoid swearing altogether... The principle and most important duty in religion, is to possess our mind with just and becoming no-tions of the gods, to disregard things of the world, and be fully satisfied that there is no happiness or of many criminals that I have sentenced, who misery that nature has not put within our own were obsessed. The law does not recognize this, choice. By making it our buildess to regulate our desires and our aversions, and direct them to worthy and proper objects, we do at the same time most effectually secure our plety."

Now, it is my desire to see Spiritualism more in barmony with this limpid stream of holy inspira-tion that has rippied down all along the jages. Angels becken us to cultivate the functions of the soul, that they may be able to blend, and join with us in the pathway of eternal progression. Leaders and authors must alm for a higher stand. and before they have reached the goal, where it may be said, "Behold the saviors of the world?" There is one common centre around which all may gather. "Righteousness exalteth a nation but all is a reproach to any people."

Bad as the world is, respect is always paid to virtue, and a just, honest, upright, straightforward manhood, is what Spiritualism demands. us is willing to bring his gifts to the alter, that burns so brightly in this holy templo? The laws of compensation are exacting; we reap that which we sow; we are taught to pray, "Thy kingdom come thy will be done on earth as in heaven." How can this prayer be answered. By living as the hosts of heaven live; pure and holy, as children of one father, in peace, love and union; this is the door through which we must enter to reach the fold. Are we in earnest in the work? Time is winging us away, therefore lot every lamp be burning.

These, prothers, are my thoughts expressed at random; not to offend or to dictate, but to kindly admonish. I have long felt a growing want of more devotion in Spiritualism, a higher standard of morals, and greater love in the ranks of the new religion. Then, truly will Spiritualism be-come "the salt of the earth and the light of the

Spiritualism in the "Quaker City" is still mak ing bold aggressive movements. Mrs. E. L. Wat son, of Tituaville, Pa., has been recalled to fill the rostrain of the First Society for the month of February. It was with some effort that the society were able to re-engage her, as demands for her services were urgent from other places, but the people were loud for her return, and as we are her pels, she did not slight us. Mrs. Watson, born near Rochester, N. Y., when a girl only six years old, she heard of the rappings in the Fex family. One day in school the children played "spirit rape." To her surprise she found that she could produce them; went home, and soon converted her good plous Methodist mother. From that time on, her spiritual development has been full of in-teresting experiences. Emphatically may it besaid that the engels have borne her up on their

wings of love.

Mettle Pesse Fox occupied the pisiform of the Co-operative Society during the month of January, and gave great satisfaction. The society had re-engaged her for three months longer, but home duties pressing bard upon her, she cancelled her engagement and left.

The spiritual church of the Good Samaritan, has stell a "tramp:" he came to them in rays. The society stood by him, made collections for him, and when they had beloed him sufficiently to help himself, he borrowed all he could and left for parte unknown.

The slate writing medium, Powell, is about to start on a Southern tour. I am informed that his power is community increasing, and that musical instruments are played upon in his presence, without human touch. Let us stand firm in any-part of every good, true and honest medium, for through them flow the streams of angelic inspira-

Philadelphia, Feb. 4.

F. Bevier writes: I am saventy-four years old. and I can say in truth that the Journal yields me more comfort and useful knowledge than any

JOHN A. HOGVER.

A. Shull writes: The Journan I must have. I

can't thick of being without it.

I. C. Lander writes: The Journal is one of

the best papers over published. Mire. E. Empreon writes: Allow me to here state I am highly picased with your paper.

J. M. Hay writes: I admire the spirit of your paper, and could not well afford to be without it.

Ries, St. Dumon writes: I think the Jounnal grows botter and batter every week; would hardly know how to get along without it.

E. Wilcox writes: Press forward in the good work. I like the Jounnal, and may the unpleasant part be less and less as time rolls on. A. Bradley writes: I am happy to see the stand you have taken against all kinds of trick-

store, both spiritually and in doing trusiness. Wan Bulla writes: I am well pleased that you have taken the stand you have in regard to the many trauds now being paimed off on the unsuspecting.

Elibu Morgan writes: I could not get along without the Journal. It grows better all the time. I like the course you have taken in show. ing up frauds and humbugs in their true light. J. G. Wolker wiltes: The Jounnal I find

indispensible, and am glad to see that you battle fearleasty for the right. I hope you will continue to do so, and with additional help, aid in bringing about a true reformation of mankind. I., B. Mimmons weltes: R. G. Ingersoll's ad.

dress in the last number of the Journal is worth the whole price for one year. I fully endure your course in persistently weeding out the mediums. Let us have rest spirit phenomena or none at all.

A. Martin, of Olocy, Ill., writes: This community is ripe for a good test medium. If there are any leaveling from Cincinnati to it. Louis by the Ohio and Mississippi Haircad, I wish they would stop here. We are two hundred and twenty-two miles west of the former, and one hundred and eighteen east of the latter place.

Notes and Extracts.

The power of the church is waning every. whore.

Seek not the eminences of life by another's depression.

It woman is truly beautiful, let not her beauty be made dim by the flash of diamonds. There are in spirit spheres men and women

who never knew that there was a Christ, A good man feels uncomfortable in the presenco of a person natoriously wicked.

Why cherish old Heas, that have only failure to report, and ignore a new principle that prom-ises so much?

Mankind, to their crude state, learned to fear the word "death," because they did not un-derstand what the term kuplied.

No afficity exists between individuals of antag-politic proponeities, and the magnetic current of the other-wave becomes agitated by the occult operation of an adverse force. I am weary of life. Whatever path I take, I find it strowed with flints and thorns. Would that

the time were come when I might depart in search of a world far different from this, wherein I feel so unbappy .- Airarch. Dogmatic religion or dogmatic philosophy does not acknowledge or admit the possibility of progress being made except through and by pre-scribed rules, which Spiritualists as a class do not

accept, nelther should they. From the earliest condition of man, and from the moment that thought becomes disconnected from the purely earthly and carnal of life, there commences a looking forward into futurity—a hoping for a life beyond mortality.

Man in the spirit spheres, is in accord with his natural state; if he be a wild, uncultivated man, he is most in sympathy with things of a kindred character, but if he be a high and exalted man, his surroundings will be congenial to, and be in af-finity with, his personal nature.

As you stand on the sea beach you witness the waves recede and flow, but slift they are component parts of the ocean which continues to move ment; and as with the ocean, so is there a continual progress in the unfolding of the earth. And what occurs on earth, occurs also in man.

The doctrine of total depravity, as held by Calviu, legitimately quarishes a terrible milanthro-py. Any one who holds this theory in vital con-sistancy—that all men are naturally atter haters of good, and lovers of avil, detesting God and detested by God-must become a virtual misanthrope, and desire to escape from the scene of such a demontac race.—Alger.

Biblical phrases are often regarded as vestiges of superstitions marely because they are not comprehended by those who fall to perceive that, la every ago of the world, there have been acers and leaplied teachers, who have spoken for all time, in so far as they have been instrumental in conveying to mankind spiritual principles and the knowledge of the taws of the universe,

To familiarize men's minds with the inevitable destiny which awaits them, there comes before them the phenomens of Spiritualism, with all its startling revelations, as if to awaken them to a due sense of the importance and desirability of over keeping the fact of death in view, and of cherishlog such expectations concerning it as shall make of an otherwise disagreeable shadow, a bright and cheering reality.

Our hearts acquiesce in the dispensation which, instead of creating character in its perfection, leaves it to be perfected by effect. We can conceive no character in a created being worthy of affection which is not produced by a moral struggle; and, on the other hand, the greater the moral difficulties that have been overcoine, the more worthy of affection does the character seem. Try to conceive a being created morally perfect without effect; you will produce a picture of insipidity which no heart can love.—Goldwin Smith.

Ome class of minds looks forward to one continued and uninterrupted state of worship, where forever and ever, day after day, there shall be per-petual chanilog of haliciulaha before God, scated upon his theme, surrounded by specially-selected saints, with the people of all crimes and every degree, waving heavenly paim-leaves, and singing halfelulehs for eternity! This, truly, is a very de-ilehtful thought to the musical and pedantic, but when we think of it being prolonged forever and ever, the only drawback will be its lilimitable du-ration and its unpleasant monotony.

It we turn backward, and read the pages of time, we shall find records of the crude ideas of these men who were endeavoring to fashion from insufficient data and information the home to which they were bound. We shall find that the Greeks had their, Elysian fields where the favored of the gods were taken, and where the heroic sons of men were admitted to dwell in the company of the gods continually and fees directions. pany of the go is continually, and fare sumptuously every day. Every Grecian with all sincerity believed that he should bask in the friendship of Olympian deliles, and he as one of them for ever, becoming as immortal as the gods themselves. It was the cherished idea of a still more ancient people that the greatest delight of heaven were those that come from a remembrance of wars and conflicts, and from a repelltion of them.

Bushim never said a truer thing than this: -If you want knowledge, you must tall for it; if food, you must toll for it. Toll is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. Hald a poor man in Brooklyn, the other day, with a famely of eleven to provide for:-If I were worth a million dollars, I should not wish to do much different than I do now every day, working hour after hour. I love It a thousand times better than to rest." He has for nearly half a century been surrounded by workers, and has caught the spirit of industry. He loves his work better than food or sleep. He is happy who has conquered laziness once and for-CVCr.

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per. F. S. S.

Evidence of W. H. Barrison, Bellow of The Spiritual Seminary of Facus Karranel.

Deductions, Explanations, and Theories.

The Reinvertiles Forms in Mode of Committee Series Co. Corner Easte, Dor. Sci., and Conred Contr. C. E.

Continued from Pirst P age. Love, wisdom. Now if you can only do that barmonially you are a Harmonial Philosophor. For philosophy means love of wis-dom. We will speak of this again. Many of these things are vague now, but if you will accompany me in this march I trust they will become clear. Harmonial Philosophy means love of wisdom, and to love harmonially means to be a Harmonial Phitosopher, with eyes to see and hearts to work from these ideas. And there is an outcome to it. It is the perfection of individual liberty. Love and wisdom are the central ideas of the Harmonial Philosophy; the outdrine, the perfection of individual

Mr. Kiddle and his Book on Spiritualism.

The book of Mr. Kiddle's on Spiritualism brought him prominently before the public. It was valuable as the evidence of a prominent man on an interesting question, and remarkable for its vulnerability to criticism. The severe strictures made on it, were unjust in the parrowness of the views taken, yet the assertions of Mr. Kiddle courted them. Had he been certain that his channel of communication was perfect, he would have been Justified in his unqualified endorsement of his communications. He was not certain. At best thoughts are modified or disturbed by the mind of the medium.

Granting all that Mr. Kiddle claims, the criticisms are not far from just, but with full understanding of the subject, they are most unjust and untruthful. I am led to make these reflections by the editorial which accompanfes the report of Mr. Kiddle's lecture in the New York Herald. The following passage In that editorial was called out by communications purporting to come from the spirits of eminent men, and were like in style to those which appear in Mr. K.'s book on Spirits:

"The only point of Mr. Kiddle's address that is well made, is that some of the churches which refuse to tolerate Spiritualism, believe in the ministry of angels. So they do, and in the communion of saints; but their members naturally judge an unseen influence by its works. Thousands of deeply devout people bolleve, whether rightly or wrongly, that they have received angelic visitors, and others will probably experience similar beliefs. But when sane men or women, perhaps crushed by grief and willing to be convinced, try to avail themselves of the consolations of Spiritualism. as found in meetings, scances, etc., what do they find? The answers of most of them, who liave not weakened reflective powers, is, 'twad dle'-dreary platitudes from the next world that would be a disgrace to penny-a-liners in this, materialization of spirits at so much a head, prophecies that are not fulfilled, questions evaded, variety show exhibitions that non-mediums can do better—all these, though they have deceived for a while, have repelled multi-tudes from modern Spiritualism. If Mr. Kludle would have people believe with him, let him play reformer in the spiritual ranks and, above all things, test every revelation by common sense and some system of grammar."

To the superficial reader, a great share of spirit communications seem to merit the above, yet a deeper insight will show that it proceeds from mistaken ideas of the capabilities and power of spirits. They do not know whether they can proceed or not until they attempt, and it is impossible for them to perfectly express their thoughts through a medium. After they have been written or spoken by the medium, they cannot be recalled or changed. The medium is a most important factor, and that the style and elevation of thought should be expressed in words when it is the klea, and not the words, that the communicating spirit strenuously seeks to convey, necessarily must be exceptional. The great writers, poets, philosophers, novelists, their works, by which they are known to the world, are results of mediumable, wherein their own minds and the induence of superior spirits blond, and often when they are bereft of this exalted power after death, they are not the equals of ordinary men and women. Thus Shakespears wrote of inspiration, and his works are the result of that such unlimited intercourse, such irequent his own and the influencing intelligences. Writing through a medium, it is Shakespeare unwise and improper even if possible; tend-himself who writes and unuselsted; his style-himself who writes and unuselsted; himself who writes and unuselsted who men and women. Thus Shakespease wrote by may be different, even under the most favor-able conditions. As it is the idea, the thought that spirits attempt to convey, leaving the mind of the medium to clothe it with words, ip reading such communications, we should endeavor to go belilad the words, and grasp the ideas, understanding that false syntax, bad spelling, or the wrong use of words, do not of themselves invalidate communications.

The difficulty of impressing words may be learned by considering the difficulty-experienced in chinining names, which must be directly given; and every communication given in this manner must be impressed like a series of names, word by word. This is pos-sible, and is often accomplished, but the largest portion of communications are given by

conveying the ideas only.

Communications perfect in every respect are desirable, but there is much to learn be-fore such can be given. We are obliged to receive such as we can get with all their im-perfections. We must take them for just what they are, and endeavor to penetrate the garb of words and reach the intended thoughts.

There is a vast amount of "dresry plati-tudes" and the most sensities verbiage given by so-styled "exalted spirits," the controlling influence is vapid itself, or so represented by imparfection in the medium. There are great quantities of dross, but what of that? Shall we also throw away the gold?

The Herald makes merry over what it regards as excessively silly and uncharanterisile, the following passage from the spirit of an eminent New York journalist: "Is as not sorrowful to behold an old man

like me sent to his grave without warning, to begin again in the life everleating, as a mere child in my ideas of sacred things? Oh, rai Such am I now in apirit—a mere nothin; — without regeneration, without a word of peaceto bring me comfort in my life, but only words of represch and thorns and thisties [and he emphasizes and underscores "thorns and thistles"]. Bent to the place I belong, to the rest [and he underscores "rest," too] I made for myself by my deeds in the carthly life."

Contrary to the wisdom of the Herald, those who are acquainted with the philosophy of spirit life, will see nothing in this communication to invalidate its claim. The thoughts it conveys are in exact harmony with their belief derived from and confirmed by numberless communications, and the faulty expres-

aion may be safely referred to the channel through which it was given. We doubt if any Spiritualist would have given aught but praise to Mr. Kiddle's book, and his self-sacrifice and martyrdom—the modified persecution the age allows, indica-tive of the same spirit that burned witches and enacted auto de fe-merits only approba-tion, had he not prefaced it with the implied claims of superjority and truthfulness, set forth in the manner he choose to present them, the poetry of Shakespeare, and prose of eminent writers, were open to all the criticism they have received.

main commendable. While, us we have at-lempted to show, "grammar" and forms of ex-pression are not of first importance, "the testing of every communication by common sense," is no indispensible matter, and quiess carefully attended to, the result will be deplorable. Yet we think, as a rule, Spiritualists bring more "common sense" to the study of the phenomena and communications than any other class; many are over-credulous, yet the majority are extremely skeptical and cautious in their investigations.

Hudson Turrie.

"THOSE VAMPIRES OF EVIL" An Impromptu Letter Reviewing Mrs. E.

L. Saxon, by J. G. Jackson.

Mrs. Saxon's views in reference to "Evil Spirits," in a late number of the Jounnal, are of such a momentous character as to be well worthy of most carnest consideration by the "corps of advisors and helpers," which it has been proposed to organize. Of the nabed, constituting the "corps," as far as now formed, I am not yet aware, neither does it appear exactly how their concerted action, in any case, can best be brought about. I am, how-

ever, in this condition of affairs, quite willing to make some remarks by way of opening the subject still more before your readers, in the hope that it may be carried forward by others to an extent that will make plain to our comprehension the many monted points. But, pray, do not expect at this time other than remarks of a discursive or introductory charac-

The letter referred to as published in your issue of January 10th, is doubtless well and forcibly written, and indicates a lady of much strength of character and justness of view; yet needs it not nevertheless to be carefully weighed and considered? Is it not lod strong, too sensational, too indefinite, and too much calculated to discourage the honest, earnest seek-er after truth and freedom, to be told thus foreibly of the many dangers that beset him? She tells us of what some man said, "Wee to him who meets the dweller on the threshold and does not win in the contest, for if he fail, the becomes the prey to the unseen vampires of cell." I wish Mrs. Saxon's "man" would indicate to us what kind of a thing a "vampire of gril! is. Literally a vampire is a sucker of human blood, or human corpses. Perhaps "vampires of evil" may be some of Mrs. Spence's highly polarized spirits that have not yet grown out of their passional natures; but it seems a pity to call them by such hard names. I take it that Mrs. Saxon is herself a little "polarized" by the reading of Bulwer's story of "Zanoni," and she recommends us to read

Had we not better endeavor to decide these deep questions from other authority than that of the sensational povelist; or from the assertlous of Mrs. Saxon's "man of fine attainments" with whom we are unacquainted, and whose indefinite testimony we therefore know not how much to value? Let us not even allow too much weight to the sayings of such backsliders as slic speaks of, in whom, pur-haps, the "good seed" found "stony ground;" and who, when persecution or social ostrucism arose, became offended; or, perchance, sought for the cuf bono of Spiritualism too much in the line of the selfish aggrandizements of wenlth and worldly prosperly.

It was observable more than twenty years ago, in the earlier days of modern Spiritual ism, that some persons were inclined to cultivate an extreme lutimacy with "the spirits," asking their advice, and seemingly obtaining answers, on the most triding matters of every day life. It seemed like rather & barmless amusement, but I well remember objecting to it strongly at the time; arguing that we were here for the purpose of each one hocing his own row. I felt confident of my own ability, in the strength of matter life, to "hoe" mine, willions troubling apiris friends with such concerns.

It is well enough now that Spiritualists have been taught by more enlarged experience, apirkual power.

It was about this period that, as chalrman of a committee named by the progressive friends of Longwood, Chester County, Pa., I introduced the following sentiments at the close of a report made on the subject of Spirit, unlism, adopted and printed in 1837:

"The disciples of Spiritualism, in fact, claim that their investigations have not only proved the possibility and naturalness of communion with the departed, but have, in addition, renulted in the establishment of a rational theology and philosophy of humanity, such as the world has never before known, reconciling and explaining the records of the past, and yet claiming no blind faith, but openly challenging the severest-scrutiny and the fullest exercise of the intelligent powers of the mind.

"Such being the length-breadth and importance of this subject, as upheld by persons of undoubted intultivance and constraints."

undoubted intelligence and goodness of heart. the committee repeat, they can but recommend It to the carnest, yet esutions, the same time, every truth-joyer, desiring, at the same time, that none may permit their interest in the subject to become too absorbing, or tend in any degree towards intustion on a result ever to he lamented; but that all may remember, that' the life now present is the one whose duties are paramount, and the proper fulfillment of them, and the legitimate enjoyment of its many blessings, is our most acceptable offering to the Bounteous Bestower of the great boon of existence."

Without any disposition to boast, will you allow me to ask, do not the southments expressed in the latter part of the above extract; cover the ground better than the awcopless views expressed by Mrs. Saxon? "Farnest yet cautious" search after truth and the avoidance of such "infatuations" as to admit the belief that good spirits have not better use for their time than to be treasure seekers for us, or to become howers of "wood and drawers of water" for our needs, to the defeating of those bealthful exertions so necessary for our growth and well being, both obysically and spiritually, will, we believe, largely tend to hanish the influences of these dangerous "vaurpires of evil." Should such a course, occasionally, fall of entire success, we must still fall back and maintain that spiritual intercourse remains to be an emandipating and clovating power, as the only or best means we have of demonstrating the continued life of men in a higher realm of being, and of purifying the-ology from its most hurtful dogmas. The in-fatuations attending the cultivation of abnorm-al spirituality are by no means new to history, and I am mistaken if one of the uses of the and I am mistaken if one of the uses of the modern manifestations is not to assist in the eradication of it from our minds the clothing the whole science of man with the mantle of rationality. Have not all ages oven full of lives blasted by a superstitious excess of spirituality? Was not the life of Jesus of Nazareth, in an outward and worldly sense, defeated by his radical ideas and excessive spirituality?

The last sentence from the editorial is in the | A houseless and homeless wanderer suffering an Ignominious doath at perhaps little more than thirty years of age, with all the human duties of husband and father unfulfilled! The monks, the nuns, the hermits, the anchorites, etc., etc., of the ages, were blasted lives all The many religionists of our own day with their sickly revivals and demented brains, all show too plainly the lamentable fruits of a false and over excited apirituality. Who can wonder if, in this day of rapid transition, Npiritualism has furnished a share (though it appears to be a small one) of those unable to bear the strain?

But, my dear friend, let us jurn to the other side. Is there no truth in the ancient beauti ful doctrine of angel guardianahip? Is there not a real meaning in the old adage "Man's extremity is God's opportunity?" May it not be and is it not shown by facts too numerous to be set aside, that we have, in the higher realm of life, loving friends ready and willing to save us, whenever possible, from needless suffering and discomfort? All how many are the thousands of our own time and of every age-suffering ones, to whom the idea of spirit guardianable comes like a healing balm upon their weary souls! Let us not allow them to be robbed of it if even true only in degree; but let us rather aid in showing how such comfort and guardianship may become more fully realized by the needy and afflicted.

We have never yet experienced that fearful 'contest" with "the dweller on the threshold' of which Mrs. Saxon's "man of fine attains ments" speaks; but since the time in life above alluded to, when the idea of aid from spirit friends in rowing my ewn boat was cultricated with a feeling akin to score, I have had to sail through clouded seas of experigladly welcomed would have been an abler pilot at the helm. Then, indeed, have some times come to us words of wise counsel, and always words of comfort and encouragement Be calm, be patient, for the Father knoweth what is hest for his children!" "Cheer up and perform to the best of your ability every daily duty as it opens before you. We will do all in our power to aid and strengthen you.' Words like these have at times been given us, and come from where they may, they do not Bayor of evil.

What of the saving of the wreck of the railroad train as related in your issue of Jan. 10th, by a spiritual voice spoken to Mr. Hilton, formerly of the Providence and Worcester Railroad? What of the demon of Socrates? What of the spirit wife of the excellent Oberlin? What of the hundreds of well attested cases of spirit interference for the good of mankind? Away with your "vampires of evil". Let us instead teach the cultivation of that inwardness and spirituality of life, that, without being a hindrance to the performance of the duties of the outward world, may yet more frequently formish minds susceptible of apiritual impressions; and thus increase the facilities whereby the Spirit-world may find it possible on more and more numerous occa ions to bless and to save.

These, my friend, may seem to you but sim-ple old fashloned ideas; but it is the direction la which my thoughts seem to have been drawn at present. You are aware that a faith in Spiritualism has come to me in a natural way, through the intellect and not as it comes to the seer or the medium. I entreat that some one of the latter class (with ripened intellect as balance wheel) instance, Tuttle, Stobbins, Coleman, etc., etc., may assist in determining how far the doctrine of angel aid and guard-lanship may be true and healthful, and how far even the deceptive and nitsleading influences may be found to originate in the polarized brains of mediums themselves.

The Bible in School Again.

tist preacher here, who styles himself a Youthful for-

Ollawa, Ill., Peb. let. 1880.1

Editor of the Times: Since when is it that men have ceased to force their peculiar religious (?) views on their fellows? Students of history need not be told of Popish inquisitions, starchamber proceedings, etc., etc.; and we can almost seem to remember when Baptists were whipped, Quakers maltreated and the like in our own country, all "for the glory of God," and the furtherance of religion! What has modified such proceedings in our time? Is it the influence of Christianity, or of civilization, upon religion? From the method adopted by the Norse King Claf when he put a pan of glowing coals on the belly of Eyving till it burst saunder, in ordbelly of Eyvind till it burst saunder, in order to convert him, to that which, with a majority of ninety per ceut, would force a book (and an interpretation of it) which it deems infallible, upon a minority of ten per cent, who entertain different views, and then make the minority pay for this, to them, false inculcation, is a change in degree certainly. May culture in civilization and morality go on till we shall witness among Christians and all other creedists, a change in kind also. change in kind also.
We presume that our School Trustees, in

their recent action, were influenced not by any desire to prevent the formation of the highest type of manhood in the youth at-tending our High School, not by any desire to overthrow morality, nor yet by any de-sire to have their neculiar secturian views paraded from day to day before a multitude paraded from day to day before a multitude of children. But knowing that Christian, Jew, Infidel, Libezal, Mohammedan, Buddhist, Brahmin, etc., are alike taxed to support the free School system in 'America, the Trustees concluded it would be equally as just to say that the Koran, Shaster, Zend Avesta, or Ingersell's lectures, should be the text books on morals as that the Bible should. It cought to be known that our Covshould. It eight to be known that our Gov-ernment does not attempt to say just what book, if any contains the only true rule in this matter. Said Richard M. Johnson in a committee report on the Sunday mail, read before the U.S. Senate, in 1829, "Among all the religious parasecutions with which al-most every page of modern history is stained, no victim over suffered but for the vio-lation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheid from our government

has wisely withheld from our government the power of defining the Divine Law."

"Youthful foreigners" who have been accustomed to the saying, "By grace of God. King," Instead of "By vote of the People, President," should ponder our institutions a little more deeply ere they say. "These United States are Protestant." A little further on, Mr. Johnson's report says: "The Johnstitution records the general govern-

well known to close students of our history that the minds who gave direction in the forming of our institutions were infidels, so-called, but mankind may be thankful that they were humanitarians, whatever their private religious opinions may have

We presume that our honorable Board of Trustees engaged the teacher of the High School because of his abilities as such, rather than because of his Protestantism. We hope so, at least, for we would be sorry to see a profession of this or that form of religion, made a requisite for any position, appointive or elective, in this free government of ours. The religious (1) wars of the past ought to warn us against all such proceedings. If the principal of the High-School wishes to prosclyte to his belief, the pulpit, the press and the rostrum are open to him, and in reference to prayer, we com-mend him to what the humble Nazarene said in reference to certain classes who loved to pray "in high places," also to what he said about praying "in secret."

The merits or the demerits of the Bible itself, we do not propose to discuss. That on it, as on the Koran and other sacred (?)

books, are founded certain sects, can not be denied. It is therefore a sectarian work, and no civil authority in America, as we have seen, is competent to say which of the numerous Bibles in the world shall be sccepted by the people as the Divine Law. We are glad to note that while the Hoard

of Trustees has the good sense to see that the teacher, the parents, the guardians, the children also, have the right to their own individual convictions on this subject, the schools themselves are not to be prostituted to proselyting purposes. Those morals which are universally accepted should, and can be incidentally inculcated in our schools without wounding the sensibilities of any, or adopting this or that book as the "Divine

With Emerson, we know that "men talk of 'mere morality' which is as much as to say 'Poor God, with nobody to help him!" Religion is a sacred thing, it is in this country at least, also a personal thing. Parents and guardians prefer to instruct their children as they deem best, in this matter. Religion can never be united with State (in any of its forms or sects, we mean), without doing injustice to large classes of our fellow citizens, and perhaps causing blood-shed. "If you want denominational schools, you must support them with your own money," say the Protestant to the Catho-lics; so say we to the Protestants, and to all. Our free schools are supported by a general tax and must not be manipulated in favor of this or that sect, in, or out of Ohristianity. Let them be, then, like the government of which they are the great bulwark—the best in the world; theroughly secular and civil institutions, as barren of "Isma" as they are fruitful of moral and intellectual greatness. C. W. COOK.

Letter from Switzerland-A Plea for Dr! Monck.

To the Editor of the Helipio-l'hilosophical Journal;

I wish to bring to the notice of American Spiritualists, through your valuable and widely read journal, the distressing case of the celebrated English medium, Dr. Monck. believe the nature of his, wonderful medlumable is already known to many in America, but probably his unmerited suf-ferings in the cause of Spiritualism are not so well known. When he became convinc-ed of the truths of Spiritualism, and being fully persuaded of his own powers, and of the good ha might affect by their manns in the good he might effect by their means in spreading abroad the new truths, he voluntarily and conscientiously abandoned an honorable and lucrative position in the Bap-[Our School Trustees put a quietus on sectarianism in the High school here. It caused a commetten. The enclosed clipping from the Ottawa Daily Times is a reply to a published sermon of D. P. McPherson, the Rapping to a published sermon of D. P. McPherson, the Rapping from the Ottawa Daily Times is a reply to a published sermon of D. P. McPherson, the Rapping from the Comment of D. P. McPherson, the Rapping for the published sermon of D. P. McPherson, the Rapping for the published sermon of D. P. McPherson, the Rapping for the published sermon of D. P. McPherson, the Rapping for the published sermon of D. P. McPherson, the Rapping for the published sermon of D. P. McPherson, the Rapping for the published sermon of D. P. McPherson of D. P. McPher England, spreading abroad the new doc-trines by means of scances, lectures and healing, in which beneficent labors he spent all his own considerable private means; for, so long as they lasted, he rarely took any payment whatever.

In the course of this work he became the victim of a vile conspiracy, directed really against Spiritualism, but through him as one of its most prominent apostles, he (like meat true mediums) being peculiarly liable, from his abnormal nature, to be entrapped by low and designing opponents. He was thus accused, and from want of means, (his money having been actually taken from him by the police and to this day not returned) being unable to procure good and honest legal advice, as well as from the absurd and old fashioned state of English law, and the Isnorance and hisotad prefus law, and the ignorance and bigoted prejudices of judges and juries in England against all spiritualistic truth, he was unjustly condemned; but even worse than this occurred, for it seems scarcely credible, but it is true nevertheless, that no ball was tendered for him, and he was shut up previous to trial for many weeks in a vile and fifthy police cell in a provincial town in England, and there suffered horrors which were a disprace to a civilized country like England, and which could scarcely have been surpassed in Turkey. If I had at that time been a Spiritualist, and had known Dr. Monck, and been in England. I would certainly have gone ball for him, as was so manually done by Dr. Wyld and some others in the case of Dr. Slade in London.

There is great setf-laudation in England.

There is great self-laudation in England about the fairness of English law, and how an accused man is certain of being treated as an innocent man until he is proved to be guilty, but nevertheless horrors and barbarities take place there, owing to an inefficient magistracy, and want of proper supervision magistracy, and want of proper supervision over the tyranny and brutality of the underlings and the police, that, if known, would make the hair of Americans stand on end. But if a Spiritualist be the victim of such conduct, it is quite impossible to expect any justice or reparation in England; I write this with a blush on my cheek.

The sufferings thus endured by Dr. Monk undermined his health, as stated by competent medical men, which was shortly after-

petent medical men, which was shortly after-wards almost ruined by the strain upon his weakened vitality, caused by the extra-ordinary materializations which took place through him in 1877-78, in London, partly, in my house. In these remarkable scances, spirit forms were evolved from his left side in the light, without a cabinet, and remained for upwards of half an hour, on several occasions, in the same room all the time with the circle and the medium, the latter never being out of sight for one moment. For a full account of some of these scances. see "Later Phases of Materialization," by the Rev. Thos. Colley (now Archdescon of Natal) James Burns, 15 Southampton Row, London.

After these exhausting scances, Dr. Monck's health gave way altogether, and he spent a year as an honored guest with us in Switzerland, as well as a considerable time with Signor Damiani in Naples, in the hope that his health would be restored by

perfect rest, but in vain. He is now in London without means, and on account of his ruined health, unable to earn a livelihood, and a testimonial fund has been not on foot for his assistance, and to enable him to try a warmer climate for the recovery of his

This appeal is supported by the President of the British National Association of Spiritualists, as well as by many other Spiritualists, including Professor Zoellner of Leipzig, in England and on the Continent, and has also been advocated by all the spiritual journals in England. If his health should be restored, it is Dr. Monck's intention again to devote himself as an unpaid medium to the further serious investigation of spiritunlistic and psychological phenomena, in which he hopes to visit both America and

It seems to me right and fitting that the facts of this case of great distress and unmerited suffering and persecution, should be caudidly laid before American Spiritualists for their sympathy and assistance. in a cause involving great principles, and showing a lamentable case of persecution under the unjust laws and prejudices of "Old England."

A. J. CRANSTOWN.

The Pall Mall Gazelle of January 21st makes the following statement:

The employment last week of a clairvoy-aut to discover the bodies of the victims of the Tay Bridge disaster does not appear to have been rewarded by success; nor is the failure surprising to any but those who have a profound belief in mesmeric powers. An experiment, however, as singular, if not more so, was, according to the Annual Register of 1767, tried in April of that year at Newbury, in Berkshire, with the view of Newbury, in Herkshire, with the view of discovering the body of a child drowned in the River Kennet, and strange to say it answered the purpose. At the inquest held on the body it was stated "that after diligent search had been made in the river for the child with no favorable result, a two-penny loaf with a quantity of quicksliver but into it was set deating from the place. put into it was set floating from the piace where the child, it was supposed, had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body, happening to lie on the contrary side of the river, the loaf auddenly tacked about and swam across the river, and gradually sank near the child, when the child and loaf were immediately brought up with grapples ready for that purpose."

[From the Banks of the Hudson.]

Nawsung, N. Y. Oct. 20th, 1879,
H. H. Warner & Co., Rochester, N. Y.—Gentlemen:—"A lady of over a year, has been using Warner's Safe Bitters on my recommendation. She feels very grateful for the benefit she has derived therefrom, and says that until she naed it has atomach could bear no vegetable food for over three years. I believe it to be a certain specific for dyspepsia.

J. T. Joslyn, M. D.

27-25-26 Nawsung, N. Y. Oct. 20th, 1879,

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